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FRIDAY, AUGUST 31, 1838.

Religious.

THE INQUIRY MEETING.

No. 35 ..... Vol. XXIII.

ery interesting work has recently been pub ed by J. S. Taylor, New York, entitled, " Fragts from the Study of a Pastor," by Rev. Gardner g, D. D. One of the Fragments is entitled, "The ry Meeting." We should be giad to transfer it into our columns -- but for want of room, can give a few extracts:-

ing one of those seasons in religious atmig one of those seasons in Fernguss at-n with which the churches in New Eng-nave been visited by the Holy Spirit, I yed a few weeks in the interior of the the dense, dark forest, with emphasis and test harmony seemed to say, Marvellous hy works, Lord, God, Almighty, in wiscotthey and them all!

was still, except here and there a the field to prepare for the ap-'s day. We alighted at the ng Lord's day. We alighted at the Hotel just as the sun went down. was a tranquillity—an air of serious-out the place to which we had not been omed, even in the best conducted lnns of England, which led us to congratulate r in the anticipation of a please And what added not a little to pleasant is, we learned in the course of th that our Host was a pious man, and ere was a Revival of Religion in the

of several months standing. rvice, notice was given of a meeting for the School House, and a meeting for Inquiry in the Academy, both to be digious Inquiry and and Mrs. S. went to the system meeting in the School House, Mr. H. admyself and the children went to the Inquiry and myself and the children went to the Inquiry It was a large half,

gin the academy. It was a large hall, as nearly filled. I should judge there rom one hundred and thirty to one hunnd fifty persons present,—chiefly of who were from sixteen to thirty years of gether with a few in more advanced who were from sixteen to thirty years of gether with a few in more advanced and a few who were children. All were me with their heads leaning upon of the seats—some in a fixedness of eemed to say, God and eternity are me with a settled gloom and depresintenance-some few with marks of ble anguish—and some with a seren-ile, placid and beautiful as the loveky after a storm.

here other gentlemen who as I supposed ficers of the church, dispersed them-proughout different parts of the room, als was sometimes continued two or sans was sometimes elicited no an-ninutes, and sometimes elicited no an-Sometimes it consisted of a single in-and an appended observation or two. it continued for eight or ten So that at the close of the ere none who had not the opportunity sonal interview with their Pastor, or ne of us who assisted him. The conn was conducted rather in a low tone rties been alone in a private parlor. such of it I heard, and will now narrate

s much accuracy as I can. attention of the Pastor was turned to a a remote corner of the room. She was e meridian of life, the mother of several en and much of a gentlewoman in her rance and mein. One of her daughters

resent, who had already expressed the freconciliation to God. I perceived a Pastor addressed her with familiarity, though she had often been at the In-

you think, that when you come to the bar of God, you will feel that you one all that you could?"

can I do more?" was her only reply. nd what have you done?" said her Pas-What have you done, except sin against your days? And what are you doing en his Spirit is so tenderly striving with tept contending with your Maker?" sir, I cannot change my own heart.

teaches me, and so you have inon me for inquiring," said the Pastor. the object of this remark? Do you see and feel it to be true, ise you want an excuse for not loving if it is a mere excuse for not giving art to God, it behoves you to be satistit is such an one as God will accept, not such as you yourself are persuaded Never, accept, then do not utter it again. But if it is not because excuse; if you feel this weighty an excuse; if you feel ou are deeply sensible that you are is of God: if you know that you are that unless the living God, by the pow-s grace, take from you the heart of and give you a heart of flesh; then do see that you are in a lost condition." she exclaimed, "I am just this lost did God create me? me existence only to make me mis-And she burst into a flood of tears.

e was no small emotion in the room, person saw what it was to contend with Numbers seemed moved by sympathy; her no longer to contend with God, and hat sovereign power which alone could are found in the contend with God, and the contend power which alone could are found in the contend of the co that sovereign per from despair.

ner from despair.
d at this moment, an incident took place,
nention of which I may not suppress.
daughter of this lady was present, and
herself, a few days before, found peace
lay in believies. in believing. During the previous a remote part of the room, and occupied t near her mother. She was deeply af-ly her mother's state of mind, and with by her mother's state of unind, and with in thrown around her neck, and in a low ing tone of voice, said, Dear mother! whees there is in Christ! Come with its ocean of mercy!" We were all in

tears. We literally turned away to weep"O Mrs. M—," said her Pastor, "the blame
is on your side, and not on God's. God is
right and the sinner is wrong. That ocean of
mercy! Will you not repair with your children to that ocean of mercy!"

There was a young lady occupying a seat
near the centre of the room, who had gathered
around her six or seven others not far from
her own age, with whom she was conversing,
though in a subdued and scarcely audible
voice.

One of this little cluster I observed wept bitterly. What a group, thought !! How de-lightful if this little company should all be seeking Jesus! if this youthful loveliness, these

proved a few weeks in the interior of the barvest still waved in rich and brown tance over hill and vale, and formed a devoted to him?

"Sarah," said her Pastor, "do you retain your hope of the divine favor still?"

"O sir," said she, "I have been very happy since I last saw you. A little while after you left me, I was again oppressed with a sense of my desperate wickedress. I looked up and saw against what a God I had been siming all my life long, and I was oppressed with a sense of my desperate wickedress. I looked up and saw against what a God I had been siming all my life long, and I was oppressed with a sense of my desperate wickedress. I looked up and saw against what a God I had been siming all my life long, and I was oppressed with a sense of my desperate wickedress. I looked up and saw against what a God I had been siming all my life long, and I was oppressed and filled with shame. O what a God he is! How good! how lovely! and yet how fearful! These thoughts of God filled my unind with great joy, and it seemed as though I could do nothing but admire the excellency and loveliness of God. God was very near to me. I could not help thinking how delightful it was to thing was still, except here and there a to live in God's world-to be his creature-to be in his hand-to be his child-to call him my

be in his hand—to be his child—to call him my Father, and to love and trust him forever."

"The Bible," observed her Pastor, "if I mistake not, speaks of the glory of God in the face of Jesus Christ."

"Yes, sir," said she, "and Dr. Watts beautifully paraphrases the thought.

See where it shines in Jesus' face, The brightest image of his grace, God in the person of his Son, Hath all his mightiest works outdone."

I see an infinite fulness and sufficiency in this salvation. He is a hiding place from the storm, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. I think I can say, Lord, I believe, help thou mine unbelief. But, Lord, I believe, help thou mine unbelief. But, sir, these dear friends of mine—I thought I could certainly persuade them all to come to Jesus; it seemed to me so easy to come to him, and so wicked to stay away; and Christ appears so lovely. But, O sir, I cannot persuade them. I desire to take them all in my arms and carry them to Christ." It seemed as though the young ladies could scarcely refrain from load wearing. I was waiting to hear what my loud weeping. I was waiting to hear what my friend would address to this interesting circle, but he simply repeated the following lines:

Welcome, welcome, dear Redeemer, Welcome to this heart of mine; Lord, I make a full surrender, Every power and thought be thine; Thine entirely, Through eternal ages thine."

There was one person present, who from his appearance, I judged moved in the higher walks of society, and who from his conversation, was a very intelligent man, and not ignorant either of letters, or the world. I aftertered into conversation with the indi-who were present. Here and there usters of persons with whom they con-collectively. The conversation with to his minister, and remarked; "Sir, this I presume is as unexpected to you,

to me."
"It affords me great pleasure," replied the

clergymen, "to meet you here. Are not some of your children in the room?"
"One of my sons I saw as I entered the door. Two weeks ago, I should have been not a little displeased to have known of his being

present at such a place, but I rejoice now to meet him even here."
"Your views of religious subjects then are somewhat changed?" "I was once a confirmed Universalist, as you well know, and I really believed that soul-

destroying system."
"And what has disturbed you in this belief?" "Not long after the day of festing and prayer, which was set apart by the church about six weeks ago, I had a conversation with my family physician, who is a sensible and pious man, on the subject of universalism. After he left me, there was some inquietude on my left me, there was some inquietude on my mind. I felt unhappy, I knew not why. I took no pleasure in the world, and lost my zeal

"I do not see that I can do any an I have done."

I was greatly agitated on this subject, and so much so, that I could not sleep. I took my Bible and turned to those texts which I had long considered as a proof of my sentiments; but on carefully reading and considering them, e it as it is, let it be true or la they did not appear so conclusive as they had

"What were your reflections?" "What were your reflections?"
"I determined I would be on the safe side;
and as I knew I had no religion, resolved to
attend to it, and to repent and believe on Jesus
Christ as the Saviour of lost sinners."
"Did you find no difficulty in doing this?"

"I thought I could do it; and then if my sentiments concerning the salvation of all men should not prove true, I should be safe. Accordingly I set about it, but in a few days relapsed into my old careless habits. This alarmed me, and I resolved to enter on the slarmed me, and I resolved to enter on the business again. Again I relapsed into carelessness and again I resolved to become religious; but to no better effect than before, until at length, I felt in some measure my dependance on God to enable me to keep my resolutions."

"And what became of your universalism?"

"My confidence in it gradually weakened, and I had much expirely and concern of mind."

and I had much anxiety and concern of mind."

"How did you feel toward those truths of
the Bible which stand opposed to universalism,
and which have been so much insisted on during this season of the outpouring of God's
Spirit." and I had much anxiety and concern of mind.

contended with them, and even more "I contended with them, and even more than I was in the habit of doing when I was a confirmed Universalist. The doctrine of the entire depravity of the human heart, the doc-trine of divine sovereignty and election appeared hard sayings."

"Have you become reconciled to these doc-

"Permit me to give you a brief narrative."

"On a particular occasion I was called to a neighboring village. As I was riding alone, God was pleased so to discover to me my own heart, that for a considerable time I have no recollection of any circumstance or object about me. My attention was so entirely swallowed up by the dreadful discoveries of my own sinfulness, that I knew of nothing else which page. up by the dreadful discoveries of my own surfulness, that I knew of nothing else which passed in my mind, until at length I found myself miles beyond the place of my destination, and the shadows of evening shut in upon me. I found my way to such lodgings as I could, but could not sleep. There was a heavy load on my mind. In the morning I returned home, without attentions to transect my business, and out attempting to transact my business, and

was unable for several days to go into my

"Have you found relief? and if you have,

"Have you found relief? and if you have, how did you find it?"
"I scarcely know how to answer you, because though I do not feel happy, yet my burden has passed away. I found no relief until about ten days since, when feeling my absolute dependance on the sovereign will of God to dispose of me as he should see fit, I resigned myself into his hands, sensible that if he should change my vile heart I should be saved; but if not, and he should send me to hell, it would be perfectly just, and I should see it and know it forever."

' Have you established the worship of God your family?"
"No I have not, but it is my purpose to do

Will you do it this evening?"

DOCTRINES ... MINISTERS.

"God helping me, I will."

the Editor of the Boston Recorder.

Perhaps some of your readers may be pleased see the extract that follows, from an ordina-on sermon delivered in 1764, at Yarmouth, low Dennis,) in the county of Burnstable, relates to matters that are not less interesting now than they were at that time. The sermon was by the Rev. Nathan Stone, of Southborough, and the quotation I send you is from the address to his son, of the same name, who was ordained at that time and place.

who was ordained at that time and place.

"As was said to Jonah, preach to this people the preaching that God bids you. Preach the word. Let this be the foundation upon which you build your faith. Fetch your sermon from the fountain; yet you may make a good use of human compositions. Esteem highly those creeds, confessions of faith, and catechisms, that have been drawn up and approved by a set of as holy and learned men, perhaps, as were ever on the face of the earth uninspired. I mean not that you should call any man master or father, in a forbidden sense; any man master or father, in a forbidden sense; yet the works of these, so far as they are agreeable to the word of God, may strengthen your faith, and be helpers of your joy. It is beyond me to see a good reason for the outery that is made by some, against these composures. If it is always from love to the word of God, and to prevent the corruption of the great doctrines of the gospel, it is well. Do what in you lies to the word of god, and to prevent the corruption of the great doctrines of the gospel, it is well. Do what in you lies to preserve them incorrupt, and keep none of them back under a notion that they are matters of speculation, and have no influence into practice, or the duties of our holy religion; for they are the very root on which gospel acceptable

edience grows.
"I hope you have, in some good degree, let the people, you are to take the charge of, into the knowledge of your belief concerning these things; and if your teaching and instructing them agreeable thereunto is the condition on which they have engaged for your comfortable subsistence, if you depart therefrom and preach another gospel, or doctrines which they appre-hend are destructive of their souls and the souls of their children, I know not what scripture or reason there is for their continuing your support. Indeed I am not clear in it, that there is such a sacred tie between ministhat there is such a sacred to between minis-ters and their people, as some suppose; that, instead of their being put away for every cause, in hardly any case it may be broken, and a separation made. Possibly it would be better for ministers and people, the church of God and the interest of religion, if translations were ore frequent; and this might not encourage copie to promote strife, but to prize and profit a good minister they are in possession of. "It was the observation of a wise seer, upon

hand in the contention between ministers and people—that he had two hands; with one he set them a quarrelling, and with the other kept them together." asked whether the devil had not great

Biography.

Extracts from the Rev. Mr. M' Lain's Discourse or

JOHN COYLE, of WASHINGTON CITY. In his religious character, he had the confi-In his rengious character, he had the condence of all who knew him. No man in this community ever doubted whether John Coyle was indeed a Christian. It was always seen, that the principles of the Gospel, regulated and controlled his life. While, at the same time, left me, there was some inquietude on my mind. I felt unhappy, I knew not why. I took no pleasure in the world, and lost my zeal it never was suspected, that he was influenced by the love of pleasure, or of ease, or of gold, or by the approbation of men, or that he was not true?"

"Perhaps you feared the doctrine of universalism was not true?"

"I cannot say that I feared it was false, or desired it might be true. I was desirous to see it as it is, let it be true or false. But, sir, avenly joys.

Among his various plans of doing good, and fields of usefulness, the SARBATH SCHOOL stood prominent. He entered into it early and con-inued in it long. His heart was deeply af-ected by the multitudes of children that were s en growing up in ignorance and sin, and pro-faning the holy Sabbath. And he labored and prayed for them early and late, and with a eal that never tired, and a courage that never zeal that never tired, and a courage that never fainted. In the year 1819, he assisted in forming the first Sabbath School in this city. It was held in the house belonging to the First Presbyterian Church—was composed of Methodists and Baptists and Episcopalians and Presbyterians, and contained upwards of five hundred scholars. He was chosen Secretary of the school, and devoted a great deal of time and preserve to its support and enjargement. and money to its support and enlargement He also visited other parts of the city -gath ered the children together and established schools, procured teachers, and by visiting and superintending and contributing of his substance for their support, sustained them in a flourish-ing condition. At one time there were six schools connected with the Salbath School As-sociation of this Church, one of which was in Virginia seven miles distant; and two of which

were under his direct superintendence.
He also established and superintended schools for the instruction of the colored population on the Sabbath, where both adults and children were instructed. In one of these schools a woman sixty years old, one of his scholars, learned to read her Bible—and another of his scholars, a boy about thirteen years old, was hopefully converted, and died a most happy nd triumphant death, while under his instru

tion and visitation.

He was thus permitted to see the fruits of his labors, and was thereby cheered on to great-er zeal and self-denial. And when he was laid on his dying bed, and could no more in person visit the schools in which he had labored, he often inquired of me in regard to their welfare, and he requested me to say to the teachers for him; "you will never regret the time and money you spend in this cause. Be faithful. Be persevering. I regret that I did not begin my work sooner, and labor with more zeul and

diligence. And tell the children, remember diligence. And tell the children, remember now thy Creator in the days of thy youth, and love him with alt thy heart." And there are many children who loved him and who will not forget this last instruction of his until their dying day.

He was also a devoted friend and ally of the Bible cause. He was among the foremost in establishing societies and raising funds in this city, and the content of the content

city—and continued till his death one of their most constant and active friends and liberal supporters.—He was one of two or three, whose prayers and exertions contributed largewhose prayers and exertions contributed largely to the success of that great meeting that was
held in this church a few years since—when
twenty thousand dollars were subscribed to aid
in sending the Bible to the destitute in heathen
lands. He and two or three others spent a
whole night and several days in prayer for
God's blessing on that meeting. And in the
fervent and eloquent address which Mr. COYLE
made on the coveright between the course. made on that occasion, he attributed the signal success of that meeting to those prayers, in answer to which, God hath put it into the hearts of the people to contribute so liberally. Those who were present on that occasion, can testify to the divine influence which pervaded the whole assembly. And it may be interesting to know, that the next to the last time Mr. Covic ever wrote his name, he signed a check for a hundred dollars in favor of the Bible Society. This shows that his interest in this noble cause never declined; but remained in full vigor un til his dying hour.

In Tract, Temperance, and Missionary Socicties, he always took an active part. He was Secretary of almost all our charitable societies and religious institutions, and perhaps did more than any one else to give efficiency and perpetuity to all their operations.

He always found time to devote to the duties Christianity and the cause of benevolence No matter how pressing were his worldly en-gagements, he always managed by rising car-lier or sitting up later, or arranging his business with great carefulness and system, or by

passing no idle hours, to spare time for every work of benevolence and labor of love But time and talents were not all that he brought to the service of the Lord. He was pre-eminently a liberal man. He always had pre-emmently a liberal man. He always had money to give, and he always bestowed it with cheerfulness. He never complained that the calls of charity came too frequently. He never considered giving to the Lord as a mere gratuity. He supposed that the Saviour knew better than himself how many and how large demands to make on the funds deposited in his hands. Hence, he never sent back or turned hands. Hence, he never sent back or turned away a draft dishonored. He considered it a away a draft dishonored. He considered it a privilege to be called on frequently. And when giving, he would talk about laying up treasures where they would be safe and do good forever. And his giving never made him poor—never brought him to want—as his friends sometimes told him it would. On his death health each his testinony—"the Lord death bed he bore this testimony-" the Lord has always been more liberal to me than I have been to others. He has more than refunded to me already all that I have ever given. It always did my heart good and my purse good to give. And my only regret now is, that I did not give oftener and more liberally, and that I did not labor harder to induce others to their hearts and their treasures to the Lo

Such was the testimony which he left to the truth of that delightful declaration of our Lord, It is more blessed to give, than to receive."

Nor is this all. His life is not marked by one great action—by one grand achievement— while all the rest is a blank, or filled up with the ordinary doings of men. His soul was full of kindness—his heart was all tenderness and of kindness—his heart was all tenderness and love. He relieved the poor and the needy— he visited the sick and the afflicted—the jail and the almshouse, to distribute tracts, and converse and pray. There was no abode of wretchedness and misery, that he deemed beneath his notice-too mean for him to enter. And there was no sacrifice that he would not make, to relieve the worthy and the deserving,

who were in suffering or in want. His sickness was long—six months, saving four days—and it was painful beyond any thing that I have power to ascribe. But it was all borne with perfect resignation; with entire tranquillity and composure—with peace of mind and joy in the soul, which nothing but a power divine could give. His faith—long tried and strengthened, and always like a clear and steady light, now shined forth with a beauty and a splendor, which made his departure resemble a glorious sunset, after a cloudless day, when "the very heavens declare the glory of when "the very heavens declare the glory of the Lord," However languishing with weak-ness, or racked by pain, or wearied with suffering, he was instantly roused and made hapwas one day, that he was every day. Whoever saw him at any time, saw him full of benevolence, and zealous for doing good. And
whoever knew him at any time, knew him to
be a man of God—full of faith—possessing piety that elevated his soul, and filled it with
terresult items. At one time in the midst ray of the divine glory, falling upon his pale and death-like face. At one time in the midst of very intense suffering, he said, "Oh! if it were not for my Saviour, what should I do? But I have not yet suffered enough to know fully, the import of that sentence—'having fellowship with him in his sufferings.'"

Near the close of his life, he expressed his "desire to depart and be with Christ," if were his Father's will; but said he, "I a willing to suffer on, if it will glorify him. am willing to lie here and suffer a thousan years, if I can glorify that Saviour who loved me so as to die for me. But I know this can-not be. For very soon nature must sink, and I shall go to be with him, and glorify him in heaven, and enjoy him forever."

He always talked of dying with perfect com-osure—as an event necessary to his deliverposure—as an event necessary to his deliver-ince from this body of sin and death—but not a a change which he feared. One afternoon as a change which he feared. One afternoon it rained a very copious shower. On entering his room immediately after, I saked him, "Well brother, are you yet lingering on this side of Jordan?" He replied, "yes, it is my great Captain's pleasure that I should.—What a fine rain we have had. But it has not raised the waters of Jordan. There are no waves running—it is all smooth—and I shall love to pass over when my Jordan alls me. What pass over when my Jesus calls me. What a meeting I shall then have with brothers SHACK-FORD and WHITWELL! Methinks they are The rest of you wil now rushing to meet me. The rest of you will follow soon. Oh, how I shall love to come to the banks of the stream and meet you when

But time would fail me to recount the many But time would fail me to recount the many and delightful remarks which fell from his lips. He was always happy. His mind was always clear—and with one single exception, his prospect was always bright. At that time I was sitting by his side. He said, "I fear the tempter is not going to let me depart in pence, without a hard struggle. I fear he wants to prevent me giving that clear and undoubting testimony which is desirable. There seems to be a cloud gathering before my eyes." I repeated to him some of the promises, such as, peated to him some of the promises, such as, "I will never leave thee, &c."—and "as the

mountains are round about oversalem, so the Lord round about those that fear his name" —and then prayed with him—after which he said—"all is peace now—it was but a thin cloud, I could almost see through it—and now it is all gone. And I feel as though the lust

And doubtless it was—for, ever after, he en-And doubtless it was—for, ever after, ne el-joyed the most perfect peace. When he could no more articulate a sentence, he would point his finger upwards and speak the word "heav-en." And when he could no more speak at all, en." And when he could no more speak at all, he would clasp his hands; turn his eyes upward and point his finger, while a smile played on his countenance. He thus grew weaker and weaker—until he gradually retired from the world. On the morning of June 25, 1938, just as the beams of the sun began to gild the upper regions of the sky, the Sun of Righteousness arose on his ransomed soul in his fullest splendors.

'His God sustained him in his dying hour-

His dying hour brought glory to his God."

Can any thing be more manifest, than that such a death is precious in the sight of the Lord?

Romanism.

FACULTIES OF THE ROMAN CATHOLIC PRIESTHOOD.

In the Western Protestant for July 14th ult we find a communication from the Rev. L. Pi-cot, "Roman Catholic priest, late assistant pastor in the Cathedral, Bardstown, Kentucky," containing among other things, the followin document, which seems to be his warrant fo exercising the duties of the priest's office. 'Th editor says that a printed copy of the faculties granted by Bishop Flaget, to the clergy of his diocese in Latin, is in his possession. The paper following appears to be, as nearly as possible, a literal translation of it. Among Protestants, it will be a curiosity, and well deserves to be calmly considered.

Faculties granted to Rev. M. L. Picot. Benedict Joseph,

By the grace of God and of the Apostolic See, Bish-

op of Burdstown.

op of Bardstown.

Relying on your virtue, doctrine, and prudence, reverend sir, we tender to you the following faculties, to be valid until the 1st day of January, of 1832.

1st. To dispense with whatever irregularities, except those which proceed either from true bigamy, voluntary homicide, or from the exercise of order or jurisdiction, whilst one is suspended by a sentence issued by us—and even in the two first cases, if there be a case of strict necessity, provided, however, as regards.

strict necessity; provided, however, as regards the voluntary homicide, that no scandal should arise from such dispensation.

2d. To dispense with, and to change the simple vows into other good works; and upon a reasonable cause, with simple vows of chas-

tity, excepting those which are made in religious societies of men or women, existing in our diocese.

3d. To dispense, between Catholics only 3d. To dispense, between Catholics only, with the 4th degree of consanguinity and of simple affinity, and with the 3d and 4th mixed. And as regards the marriages already solemnized, to dispense with the 3d and 2d, either mixed, or in both simple, provided that in no way it should reach the first degree; and with these who are constructed from here we include the second of the statement of the second of th

those who are converted from heresy or infidel ity to the Catholic faith, and in the aforesaid s, to declare the progeny legitimat h. To dispense with the impedi

public honesty, proceeding from just affian-5th. To dispense with the impediment of crime, neither of the couple, however, inter-fering in the mischief, and to restore the lost

right of asking the duty.
6th. To dispense with the impediment of spiritual kindred, except between the God-father and the baptized. It must be observed, however, that matrimonial dispensations are to be granted entirely gratis; but by these words are not excluded voluntary alms-deeds, to be applied to some pious purposes, or in relieving the poor. And even upon the condition that the woman shall not be carried off, or if carried off, not to remain in the power of him that

ook her.
7th, To dispense with Gentiles and Infidels having several wives, in order that after conversion and baptism, they may keep the one they choose, it she become faithful, unless the first should be willing to be converted.

8th. To administer all the sacraments, con firmation and order excepted.

9th. To absolve from heresy and apostacy of the faith and of schism, whomsoever, even ecclesiastics, either seculars or regulars—not those, however, who shall have come from a place where the holy office is in vigor, unless they should be delinquents in a place of missions, where heresies creep with impunity; nor those who shall have renounced judicially, un-less they be born where heresies have crept less they be born where heresies have crept with impunity, and after the judicial abjuration, returned there, and relapsed into heresyand these in the tribunal of the conscience only. It must be observed here, that we adopt for our diocese the following decree of the Synod of Baltimore: "We prohibit, under pain of suspension from the exercise of all order, to be incurred ipso facto, any priest, either secular or regular, not approved by us, or by our vicar general, to hear confessions, or from whom the approbation shall have been recalled, should be presume to thrust himself into the ministry, execut in case of necessity."

tept in case of necessity."

10th. To absolve from all cases reserved to the Apostolic See, even those contained in the Bull Cene Domini. But never to absolve the accomplice in whatever sin against the sixth

11th. To grant, thrice a year, plenary indulgence to those that have contrition—that have confessed their sins, and received the holy comnunion. Also, to grant pleanry indulgence to the newly converted from heresy, and likewise to all the faithful, at the point of death, at least repentant, if they cannot confess their sins. 12th. To gain for yourself the same indul-

13th. To bless the vestments and other utensils necessary to the sacrifice of the mass; where there enter no sacred unction; and to reconcile polluted churches, with water blessed by the Bishop; and in case of necessity, even with water not blessed by the Bishop.

14th. Every first day of the week, not prevented by an office of nine lessans, or if over 14th. Every first day of the week, not pre-vented by an office of nine lessons, or if pre-vented, the day immediately following, in cel-ebrating a mass of requiem, on whatever altar, even a portable one, to apply a plenary indul-gence to the souls in purgatory, by way of suf-

13th. To bless the vestments and other uten-

rage.
15th. To hold and to read, not however to grant to others, the books of heretics and infi-dels, treating of their religion, for the purpose of attacking them, in public controversy and in

writing.
16th. To carry unostensibly the holy sacrawithout light for the same infirm; but in a de-cent place, if there be danger of sacrilege from heretics or infidels.

17th. To wear secular dress, if otherwise

you cannot pass to the place assigned to you,

Whole No. 1182.

r you cannot remain there. 18th. To recite the Rosary or other prayers, if you cannot carry the Breviary with you; or when it is not practicable for you to recite the

Divine Office.

19th. To recite matins with lauds every day per annum, at two o'clock post meridian.

20th. To permit, whenever it will appear ex-pedient, the eating of meat, eggs, and milk pottage in fasting days and in Lent.

pottage in fasting days and in Lent.

21st. To celebrate mass one hour before day-break, and until three o'clock, post meridien, without servant, and in open air, and under the ground, in a decent place, however, even if the dtar be broken, or without the relics of saints or in the presence of beretics, schismatics and

Given under my hand, this 7th day of December, anno 1830.
† Benedict Joseph.

Bishop of Bardstown.

Besides the aforesaid faculties, I grant to Rev. M. L. Picot, the faculty to bless rosaries, crosses, and scapularies, and to attach indulgences to them. I grant, moreover, the faculty to dispense with the publication of two bans

matrimony, for grave causes.

† B. J. F. Bp. B. S. G. F. Fouche, Sec'y. In relation to the above document, which we believe to contain the substance of the authority, duties, and privileges, usually granted to Roman Catholic priests, several questions na-

turally arise. As 1st. Among these faculties we do not find any 1st. Among these faculties we do not and any requirement or authority for preaching the gospel. We always supposed that one of the principal duties necessarily incumbent upon all the clergy was to preach the word, and to give themsales and the word of the principal. selves wholly to the work of the ministry, in-cluding instruction, reproof, warning, &c. but of these we find nothing in the above commis-sion to priest Picot. We have been informed son to priest Picot. We have been informed upon what we deem good authority, that in Catholic countries, such as Italy, Spain, Portugal, &c. the priests seldom preach at all, and that preaching is not one of the customary exercises of the Sabbath. In Protestant countries, as a concession to the feelings of the community, it is said preaching is practised in the Raman Catholic churches

Roman Catholic churches. 2d. The seventh faculty confers power of a very extraordinary character. If we under-stand its language, the priest is empowered to release certain individuals from all obligation to obey certain clear and direct commands of God. Nay, he can make adultery itself in the given cases, lawful and proper, the authority and precept of the Almighty to the contrary not withstanding. It has to Protestants always appeared sufficiently arrogant for the Pope to assume, when clothed in all his pontifical dignity, to dispense with the obligations of the divine law. By this list of faculties it would vine law. By this list of faculties it would seem that he can, not only for specified purpo-ses, set aside the divine law, but can delegate the power to bishops, both to do the same, and delegate the same power to the inferior clergy. But authority to dispense with the obligat of a law, is certainly an authority equivalent to that of the original Legislator himself, and by assuming such prerogatives, the Pope ap-pears to us to come exactly to the description of the Man of Sin, foretold by the Apostle Paul in II Thessalonians, II. 3, 4: "Let no man deceive you by any means, for that day shall not come, except there be a falling away first, and

sitting in the temple of God ever pretended to legislate for God? Who but the Pope arro-gates to himself infallibility? But what shall be the effect upon our com-But what shall be the effect upon our community of a religion, which clothes not only the Pope, but every regular priest with authority to frame rules and laws for the conscience, differing essentially from the great laws of morality taught in the Scriptures. How will an intelligent community look upon the pretensions of a church, whose priests are placed above the authority of God's law?

3d. The tenth faculty contains a restraining or limiting clause, which is to us remarkable.

that man of sin be revealed, the son of perdi-

God, sitteth in the temple of God, showing himself that he is God." Who else but the

Pope has ever attempted to exalt himself so far above God as to pretend to cancel the authority of God's commandments? Who but he

thority of God's com

on; who opposeth and exalteth above all that called God, or is worshipped; so that he, as

After allowing Mr. Picot to grant absolution in very general terms, it adds, "but never to abthe accomplice in whatever sin against the sixth commandment," It may be here remarked, that Catholics and Protestants number the commandments differently, and the sixth commandment above named is called by Protestants the seventh. It is the above language that a principal who has sinned against this commandment may be absured the accomplice. Why this discontinuous the accomplication of the second of the tinction? and who are principal and accomplice in relation to this faculty? Here we are utter-ly at a loss, unless the words mean, that when-ever a priest sins against this commandment he shall not have authority to absolve the unhappy being whom he has dishonored from her guilt, but she must confess it to another priest, and there obtain forgiveness. How far such a rule is necessary where priests are forbidden to be married, we pretend not to judge. Neither do we know how far such men would be restrain-ed from irregularities by these provisions. 4th. The fourteenth faculty, among other powers, authorizes the Rev. Mr. Picot, "to

by way of suffrage " must mean, that phrase, m order to make this indulgence effectual, a ertain number of priests must unite or agree n their suffrages or votes that they may be de-ivered; but this is mere conjecture. However livered; but this is mere conjecture. However that may be, he has received the faculty to pass a little way beyond the grave after poor sinners, in order to help them escape from the purifying fires of purgatory. How he ascertain where the results are the results and the second when the purifying fires of the second when the purifying fires are the results and the second when the purifying fires are the second when the second which is second when the second tains who are there, and what amount of ses, beads, prayers, &c. will deliver each one, we have not been informed. Indeed all our knowledge of such a place for souls after the death of the body, must, we presume, he learned from the priests, for we could never find any account of it in the Bible. How much the any account of it in the bine.

suffrage of one priest would avail towards delivering a poor sinner from purgatory, would,
we should think, to a Catholic, be an interest-

g question.

Although we have extended these remarks Although we have extended these remarks much farther than we at first intended, we are induced before closing to notice one more of these wonderful faculties. The fifteenth authorizes our priest "to hold and to read, not, however, to grant to others, the books of hereites and infidels, treating of their religion, for the purpose of attacking them in public controversy and in writing." The first question that occurred to us on reading the above was, why grant such a privilege? Is it not the right of every free man to keep and read just such why grant such a privilege? Is it not the right of every free man to keep and read just such books as he chooses? The very granting the privilege proves, that such privilege is not the right of Roman Catholics. This paragraph, then, clearly establishes the fact, that even in republican America the index of prohibited books is considered binding and in full force.

the law against adultery, or than is required "to apply plenary indulgence to the souls in purgatory." Both the latter can be done by priests, but to read the writings of what papists call heretics, is a privilege he cannot grant.

Are intelligent Roman Catholics prepared thus to put their understandings and their consciences both into the keeping of the

sciences both into the keeping of the priests

Are they willing, on a subject as momentou lves as eternity, to surrender to others all right of judgment, all reasoning and inquiry after truth? Do they not know that it is the interest of every priest of the Romish communion to keep them from every such inquiry, and consequently that their advice ought not to And are the free republican citizens of these States ready to believe, that the priests are really republican in heart and with other men! while they are the sworn subforeign and despotic spiritual and whom they ascribe infallitemporal prince, to whom they ascrit bility? while by far the greatest part of them are from foreign countries? and while it seems the policy of that church as far as possible to keep the priests from being united by any ties of feeling or kindred to their people? Fellow citizens, think of these things.—N. Orl. Obs.

#### Intelligence.

#### REVIVAL IN EAST RUTLAND, VT. Rev. W. Mitchell, in a communication in the last mont Chronicle, says:-

"The revival commenced visibly in Janua last, and continued with great power for out two months, when it began gradually to heide. Previous to the manifest presence of e Holy Spirit, the Church had prayed much for such a blessing, and the way had otherwise been prepared by the striking death of four young persons, at short intervals, one of whom was lost in the Home. This series of afflics made a salutary impression on the young, and quickened the Church to a sense of imme was evident that something must be done, but none saw in what way it was most advisable for the Church to make a combined effort. A Christian brother, whose mind was deeply, and as it proved rightly, impressed with a conviction that the result would be favorable, privately suggested to the pastor his desire that a continued prayer meeting might be commenced. To this none could object, and such an appointment was made for the evening of January 15th, the meeting to conevery evening of the week, if there appearable sufficient encouragement. In connection with this appointment, and auxiliary to it, a committee of the Church chosen for the purpose, visited the whole parish, and urged all who were in the habit of neglecting public worship to attend the meetings of so omination, making their own choice, commencing this duty immediately. The bo of prayer came, and with it all trembling as unbelief respecting the result vanished away. was crowded, and the same stil small voice which had gathered the assembly, spake through the word of truth, with demonstration and power. An expression of wonder was visible on every countenance. Some were present who had not been seen for years in any place of religious worship. Christians were arprised, overawed, melted, and reproved, to find the Lord in the midst of them, and verily they knew it not. This, and all the success meetings, were characterized by stilling attention, and great solemnity. All things were done decently, and in order, and nothing interrupted the fervent prayer, or the word of exhortation but the audience. exhortation but the embarrassing silence of the audience. The awful presence of God caused Christians to pray and rejoice with trembling -restrained opposers-and filled the awakened with that deep distress for sin, which proceeds from clear views of truth, of neglected duty, and of the ill-desert and peril of a wicked life. Christians multiplied daily, and the re-generated were unusually afraid of deception. Few seemed disposed hastily to admit the evice of Christian character, in their own case, but rather needed encouragement to believe that God had granted them forgiveness and salvation. And it was found necessary, in regard to many, even after sufficient time to prove themselves, to urge, in some degree, the duty and privilege of professing their faith.

As the fruits of this precious season, se enty-one have been admitted to the Church, and a few others we trust have passed from death to life, who have not yet publicly signified their fellowship with the suints. Of those who have united with the Church, seven are heads of families, and two of this number were so far advanced in life, and had so long neglected public worship, that their conversion lay beere of our faith, and was unlooked for, especially as they had passed through protracted meetings and former revi Their conversion at this late hour, and against such obstacles, is the Lord's doing and marvellous in our eyes. The subjects of this revival are chiefly the young, and espe-cially members of the Sabbath School. Several at the age of fourteen have made a profeschurch such "children in tion, and prayer for direction. But as no warrant appears from Scripture or reason, to pre-vent the lambs of the flock from following the we suffered them to them not. With the to cor im and forbid th dence of piety, and the same watchfulness of the Church, how is the youthful professor re liable to walk unworthy of his vocation han those who have spent years in sin before heir conversion, and The path of wisdom lies between pre-

nption and extreme caution.

Neighboring churches of the same and of nations have shared largely in or probably will furnish their own account of the Lord's mercies. It was a great and glo-rious work. Not unto us, O Lord, not unto rious work. Not unto us, but to thy name give glory, us, but to thy name give glory.

"As it regards the means employed in this revival, I will merely add, that we endeavored to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Christ crucified, the author of eternal salvation, unto all who obey him, was the burden of preaching and exhortation. ature and necessity of repentance and faith ere explained, and these duties were enforced by the authority of conscience and Scripture. The indispensable doctrines of regeneration. of dependence on grace for the commence-nt and increase of spiritual life, were exhib-l in connection with the agency of man, and the freeness of salvation. These, with person-al conversation by the way side, and from house to house, the reading and circulating of appropriate tracts, fervent prayer, and social worship, were the means chiefly relied on—the ordinary means, the use of which, with entire dependence on the Spirit of truth for success, God has ever blessed to the increase, purity, and stability of the stabilit stability of the church. No exciment was sought for or encouraged, but the solenn awe, and the salutary emotion produced by the truth and the Spirit of God. No measures were received. esorted to but such as commended to the conscience, and are sanc-Scripture, and tried experience. Those who desired prayer, were occasionally eet weekly for instruction and

church and pastor did their own work, without foreign aid, except the occasional assistance of adjacent ministers and brethren."

#### BOSTON RECORDER.

FRIDAY, AUGUST 31, 1838

### ITCHING EARS.

"The desire of hearing is often, we fear, indulged t too great an expense The desire alluded to, in the above quotation from Pastoral Letter of the General Association of Mas is one of the striking characteristics of the religion of not a few at the present day. And no desirable one either, in the aspect it has often presented itself to our

minds. It is indulged at too great an expense, 1. To the hearers themselves. There are many of the disciples who seem to place a good part of Christian ity in hearing. The Pastor must preach three times on the Sabbath, and almost three times three during the week, to satisfy them. They lay mountains of emphasis on the passage, " faith cometh by earing." They run from sermon to sermon, from one meeting to another, as if every season of hearing was

an indispensable drop in the cup of salvation. There is an evil in this excessive desire to be leaves no opportunity to think, and takes away all disposition to do so. The mind is not allowed to drink of the living waters of the truth; it is submerged in their overwhelming abundance. It cannot sit down to digest its spiritual food; it must be on the wing for some fresh burden for the already overloaded stomach. There is such a restless, craving, morbid appetite for something new, that the soul gets no real and solid good from the spiritual food already taken Hence the spiritual system cannot have the vigor and solidity it would otherwise have. That disciple may spindle up into something lofty, but he will not have the strong roots and firm heart of an oak.

More. That disciple becomes a spiritual crippi by leaning on his privileges and never learning to go alone. You must nurse him every day with serm and the like, or he will starve to death. Well, let him die then, if that will kill him. And let him rise out of this spiritual sepulchre, new born, awakened to a kind of spiritual life, which shall have some strong points of contrast to the former. Let him lea to feed himself by his own deep thoughts on God's word, and by communion with him and by a proper use of a tolerable number of his means of grace. Let him learn to help himself to spiritual refreshment, and not be forever dependent on the Pastor or some one else to put it into his mouth.

2. There is an evil to ministers in this morbid appetite for hearing in their people. They feel, some at least, that they must gratify it. A meeting must be had and a sermon preached, or something equivalent to it, at the bidding of any and all that call for it. They must fling morsels they think into every mouth that opens itself, though perfectly satisfied that satiety and not starvation is the reason why many birds of the flock open their bills. This effort cuts up time sadly, and thus prevents regular, devoted, systematic study. The mind cannot be enriched with knowledge therefore. The streams exhaust the fountain The well will not bear this incessant pumping. Their pulpit services show at length that they have been flyng all over the parish all the week. Instead of preparing " beaten oil" for the sanctuary, they have been beating themselves thin as gold leaf in their efforts to spread themselves far and wide enough to reach all the unreasonable claims upon them. cannot concentrate their energies in any one direction however important. Pulpit services, pre-eminent in importance, the chief work of the Pastor, are diluted, become imbecile, lose their high moral power, do not attract and powerfully sway the public mind. Sermons become lean kine, very lean, and not the strong bulls of Bashan, as they should be. The minds the people are not roused therefore; for the great agency in doing it, a well sustained pulpit, has lost a large neasure of its power.

We could mention other evils of an excessive "desire of hearing;" but the above must now suffice: intimating that having started the game we should be glad to see others give chase, should they be satisfied the spoils would pay for their trouble.

#### A SOLDIER'S FUNERAL. HOULTON, Me. Aug. 16, 1838.

An hour ago, I stood in the burying ground belonging to the military post in this town. The sky was clear, and the warm sunshine lay upon the deep verdure of the surrounding forests. The opposite ridge, about a mile to the eastward, was in the British doyears, and knowledge young," may be called a wilderness country, a son of the emerald isle was to in question. It was not done without hesitabe consigned to his last resting place. No mourning wife, no child, no distant relative stood by the fresh bookseller, London, gave £100 toward a church in small amount of time, money, and good feeling. Livdug grave, but two companies of U. S. soldiers, with Kelso, and £500 towards its endowment. Mr. Goring in different habitations, and at some distance from their officers, all in their best military garb, and a number of citizens who had been attracted by the military parade, were assembled in the neat enclosure of graves. The soldiers lifted their caps as the officiating chaplain summoned them to prayer, and there become strong in evil was a seriousness on every countenance. At the dress to the military, in which he alluded to the trium phant death of the departed, his desire expressed in these fruits of the Spirit, but they either have, his sickness for the salvation of his fellow soldiers, and the evidence he gave on his dying hed of genuine repentance and faith. At the close of his remarks, a few vollies were fired over the grave, and the assembly dispersed; the spectators to their homes, and the military to their barracks.

The man whose body had thus been interred with military honors, was John McConnel, a native of Ireland, and about 40 years of age; he had been a soldier from his earliest youth, and was much attached to his profession. He well knew, and as well performed, the duties of a soldier. Like very many of his profession he was addicted to the free use of intoxicating liquors. He put off the service of God to the last hours of his life, but it is hoped, that he finally enlisted with a full heart in the service of the Great Captain of our salvation. His disease was consumption, and his mind for some weeks, perhaps months before his death, had been exercised upon eternal things. He observed to one of the Lieutenants, who called upon him in his sickness to inquire concerning his religious state, "I have been thinking much about | Perth offered a suitable prayer. eternity of late." To the surgeon who had explained to him the nature of repentance, and the plan of salvation through Christ, he gave good evidence of an intelligent acquaintance with the doctrines of repentance and atonement. To a gentleman who visited him several times, he declared his entire submission in these words: "God has walled me in and laid his hand upon me; I most willingly resign myself to his disposal; if he has any greater pains to afflict me with, ried on, behind the half opened shutters, and in the

you found your hopes of acceptance with God?" he checked, it has not been subdued. Occasional, and replied, "upon the blood of Christ, which was shed sometimes habitual absence from the house of God, firm?" he answered, "I have not a doubt, not a papers are read; and friends are entertained, during doubt." The countenance of the man bore witness to his sincerity, to his meekness, to his peace of mind, to his joy in believing. Among his last words were, I die in the faith of being saved by the blood of Christ." He had made his will a few days before his death, by which he bequeathed his arrears of pay, (\$40 or 50,) to two of his comrades who had take are of him during his sickness; a few minutes before he breathed his last, he desired that the money might be obtained from the paymaster, and deposited with his will, which he observed, was requested for the purpose of freeing his mind from its last earthly

Perhaps you may ask, why I have wasted so muc paper in describing the Christian experience of a private army soldier? My motives are these. I wish to interest the Christian public in the religious condition of soldiers. I wish to show that these men can be brought to a saving acquaintance with Divine truth. the sailor, the soldier has been left to his fate. with the supposition that his profession interposed an insuperable obstacle to his reformation. I know that the soldier is exposed to adverse influences; a residence of six months among them, has made me acquainted with their peculiar temptations. Many of them, previous to enlistment, are dissipated men, and congregated as they are in barracks, with ints and comforts appertaining to married life, shut out from paths of honorable ambition, forsaken by Christian communities, and tempted by unprincipled grog-sellers around their encampments, what onder is it, that they should become the slaves of ensuality and cast off religion. But there is hope for the soldier, and I rejoice to say so. Witness the evivals of religion, and the temperance reformations which have taken place in the last four years at several military stations; notice the efforts of the officers of the army, very many of whom are not only pious, but exceedingly devoted to the cause of Christ. acrifices of these officers, out of their scanty pay, in order to procure preaching to the soldiers, for several years past, has been known to many, and reflects nor on the generous and Christian spirit of men, n less distinguished for the performance of their milita ry than their religious duties. Congress have at length awakened to the subject, and made appropriations fo the services of twenty chaplains for military outposts It is to be hoped, that men of prayer and activity will be selected, and that God will bestow his blessin upon their labors. In the meantime, let the soldier ometimes be remembered at the monthly concert. know not that I ever heard a prayer for them at such a meeting. Ought it to be so any longer? Give them the crumbs of your prayers, and the dog's share shall make them glad.

### CHURCH OF SCOTLAND.

THE GUARDIAN" of Holifax, Aug. 1, give an outline of the finances and report of the CHURCH EXTENSION SCHEME, as presented last May, by Dr. Chalmers, to the General Assembly. A few facts are worthy of preservation on our columns.

It has been found on careful examination, that very large amount of the population of Scotland have odations for joining in the public worship of God; that in Edinburgh and Glasgow alone, "there are at least 100,000, of an age to attend public wor ship, and these almost exclusively of the classes of society, who are living in total and habitual estrangement from the ordinances of the gospel. The object of "the church extension scheme" is, provide chapels and endowments, for the acco dation of the hundreds of thousands, now perishin for lack of knowledge.

ness report the receipt of £7,470 the past year. And they have disbursed to 43 new erections, during the last twelve months £9,792. The Assembly recommended four years ago that an annual collection should be taken up in every parish church; but the nendation has only very partially been complied with. Local subscriptions and associations are strongly recommended by the Committee; and these ire on the increase. In Glasgow, two new churches have been started, and upwards of £1,200 subscribed for church extension. In Perth and Dundee districts. triumphant meetings " have been held in every own. An Association has been formed in Avr. which imprehends the names of the principal nobility and gentry in the county.

ago it is supposed) 187 new churches have been set under Rev. Mr. Day. The revival commenced in n foot, and £48,595 have been contributed, including £5,100 raised in London and £600 in Livery

passed over without specification. Mr. Nisbet, a long been contending in law, at the expense of no don gave £500 toward the general object. Alder- each other, (as we have been informed) they were tions. Mr. Forbes gave £500, for a church at Fal- and both hopefully converted about the same time; kirk. A lady gave £2,000 to St. Leonard's and sup- and both resolved on reconciliation about the same plied it with an endowment of £180 a year. Mr. close of the petition, the clergyman made a brief ad- Mr. Gladstone engaged to build and partially endow new church in North Leith. Mr. James Shaw, a worthy of record and will be admired; we hope imitated too, in this country.

A GOOD MOTION .- When Mr. Paull of Tullynel-Assembly, through the Moderator, to Dr. Chalmers for his gigantic efforts and exertions in the cause of extension-Mr. Dempster arose, and after expressing And who will not pray earnestly for the multiplication his veneration and esteem for "the extraordinary alents, splendid eloquence, and gigantic efforts " Dr. C., moved that some one of the members, as the organ of the General Assembly should join in adoring all her perils, and at all times, and to thank Him fo having raised up an individual among them, and enabled him to ably and effectually to plead their cause; that they should join in praise and thank-giving t Him, who can remove every difficulty which may stand in the way, and fill the Assembly with a song of thanksgiving, for what God has wrought out for them. This was argued to, and Dr. Thompson of

## THE SABBATH IN HALIFAX.

The Editor of "the Guardian," in a very pertinent article on the " profanation of the Lord's day," remarks, that " happily, we are no longer annoyed and shocked as in former years by regular trading, and the bustle and confusion of business, whatever low skulking, trafficing and tippling may still be car-

Before a Catholic can read a Protestant book, he must obtain permission to do so from an authority higher than is required to dispense with the law against adultery, or than is required to dispense with the law against adultery, or than is required to dispense with the law against adultery, or than is required to dispense with the law against adultery, or than is required to dispense with the law against adultery, or than is required to dispense with feeling required, and the assembly was generally dismissed at the hour of nine. The To the further query, "Is your faith is a sin often committed; books are balanced; newsthe time of public worship. And more than this: horses are harnessed; drives are made for mere carnal pleasure and enjoyment, and thus the assemblies of the righteous are disturbed. Many are the devices in man's heart, but the counsel of the Lord, that shall stand; and it is still as true as ever; " If ye will not hearken to me to hallow the Sabbath day, then will I kindle a fire in your gates, and drown you palaces; and it shall not be quenched." (Jer 17

Lin Somell

27.) Let the following remarks be weighed:-The profanation of the Sabbath is a vice that strike eper into the vitals of society, and exerts a more baneful influence, than most people are aware of. It weakens the force of moral of tions and leads to the neglect of relative duties tions and leads to the neglect of retained dates, it does a ready road to dissipation and intemperance, and draws down upon during transgressors, some-times signal marks of the Divine vengeance. Let all those then who seek for happiness here, and happi-ness hereafter, remember the Sabbath day to keep it

## CANADA.

SEMINARY.—The Baptists are contemplating an institution for the education of pious young men of promising talents for the ministry. A Circular has been addressed to all the churches, urging them to look out among their members for young men of this character, who may be admitted to the Seminary. A building is to be erected for the purpose, at some not yet fixed upon; a tutor eminently qualified for his office has been engaged in England, and is expected soon; three or four young men are already occupied in preparatory studies, and others are expected to engage when the tutor arrives.

Missions .- Mr. Roussy, has been constantly en gaged at the Grand Ligne and the surrounding places in preaching the gospel. God has prospered his efforts; several conversions among the Canadians have taken place; a church has been formed, now centaining 23 members, all of them from the Catholic popula-

Madame Fuller, at the same place, undertook the astruction of as many young persons as were willing to be taught, and soon collected a goodly number of hildren. To these she devoted the whole day, and her evenings were employed in teaching adults to read the Scriptures. The great object is to give religious instruction, and lead all her pupils to Christ.

CALLS FOR MINISTERS .- For some time, these calls have been very numerous and very loud. A dozen or more active and zealous young men could easily be directed to useful and promising fields of la-Oxford, Toronto, Kingston, Hamilton, Quebec, Martintown, Laprarie, and multitudes of places n different settlements in the country, are in want of (Baptist) ministers; and most of them could and would do something to support them in whole or in part. The proposed Seminary will not, for some years, yield the supply. Laborers must be obtained

# ROCKINGHAM, (N. H.) CONFERENCE OF

The " N. H. Observer," of the 10th inst. contains full report of the Committee of the Conference on the state of religion within its bounds.

The whole number of churches in Connection. uppose to be 27. Of these, 15 have experienced es of refreshing from the presence of the Lord, the past year. "It may be said that the county has in ome measure enjoyed a revival of religion;" " many ave been made the willing subjects of grace." There eems to be a growing attachment to the ordinances of the gospel, and an increasing desire to enjoy stated preaching. Four ministers have settled, and two three dismissed. Four or five new houses have been nsecrated to the worship of God, and two or three are now building. The cause of Temperance is progressing, Sabbath Schools are blessed, and the grea cause of benevolence has not been overlooked.

An important instrument of good has been found, in the visitation of the churches by committees ministers, appointed at the preceding meeting of the Conference. In some instances these visits have been ollowed by revivals. In all, without doubt, they have been blessed to the edification of believers

The outpouring of the spirit on Derry, has been r narkable. Between 200 and 300 are hopefully con verted. Some opposers have been brought in Among the converts are 60 heads of families; 40 c them fathers. 96 were added to Mr. Parker's church Since the commencement of the scheme (four years at one time. 60 or 70 have joined the new church, Some of these contributions are too liberal to be ligion on domestic life is recorded. Two brothers had in Pizie gave £500, in addition to other contribu- brought under conviction of sin about the same time; time; and they no sooner met together than they emchanan gave £800 for a church on the Yarrow. braced each other. "What the law could not do in five years, the gospel accomplished in half an hour. Portsmouth, Stratham, Lamprey River, Deerfield, mason, bequeathed £200 to the general object. Such Northwood, Candia, Hampstead, West Chester and examples of a Home Missionary spirit are surely East Chester, Windham, Atkinson, Raymond, Seabrook and Hampton Falls and Hampton also, have all enjoyed "seasons of refreshing," more or less continued and abundant. In revivals such as these, unmoved the most cordial and heartfel thanks of the attended with noise and confusion, following earnest prayer, and the plain dispensation of truth in God's appointed time and manner, who will not rejoice of such revivals!

## NEW PUBLICATIONS.

HISTORY OF THE MISSION TO ORISSA, (the site of the Temple of Juggernaut.) By Amos Sutton A. S. S. Union, 22 Court street, Boston.

To the friends of missions, this little volume of 196 pages, 18mo. may be confidently recommended, as the work of an able, devoted, and disinterested foreign missionary; who declares what he has seen. and what his own hands have handled. The record of facts here made, will not interest the habitual reader of missionary publications, by its novelty, nor any other reader by the charms of imagination thrown over its style; but its geographical notices; and its condensation of facts comm its details, and the directness of its appeals to the sympathies and principles of the believer in Jesus. sympathies and principles of the believer in Jesus, of conveying his thoughts with the pes. He is not create for it a claim on the respect and patronage of the pious and philanthropie. It well deserves a high place in the Sabbath Sch en the understanding and warm the heart of many a

cient means of sustaining and extending the missionary spirit, till a full conviction shall pervade Christendom, that the time has come for all her energies to be put forth for the conversion of the world.

THE KNOWLEDGE OF ONE ANOTHER IN A FU-TURE STATE. Boston; Perkins & Marvin. pp. 47. 24mo.

he doctrine," that Christians will know each other sentence would admit of great improvement in a future world, "borrowed from a Swiss divine minor criticism however, which the under of the last century." The proofs are drawn from the and efforts of the author, will soon have ature of man; from the opinions of wise men of an- for. tiquity; from the Gospel; from the confidence of the patriarchs of the Old Testament; and from the views of primitive Christians. Perhaps a better elucidation of this subject, within so small a compass can no where be found. Yet it must be confessed to be only the "outline" of the argument; susceptible of great expansion, and deserving of a copious filling up. It not a question of mere speculation. Its practical bearings are neither few or unimportant. Yet there are questions of far greater magnitude, on whose satsfactory decision results of infinite moment are sus-

A HISTORY OF THE WORK OF REDEMPTION; comprising an outline of Church History. By President Edwards. pp. 444, 18mo. American

It is among our earliest recollections, that an eminent Christian, remarking on the comparative value of different authors, said, "could I possess but one tives. Mr. P. disclaims all fastid book beside the Bible, it should be President Edwards' History of Redemption." Whether his estiate were correct, we do not pretend to decide. But if deep piety, extensive reading, and a discriminating the Lord's vineyard to be worthy or mind, prepare a man to form a just judgment of the the first time for years that the value of a book, the opinion thus expressed, is worthy of all confidence.

mmend any thing from the pen of President Edwards. Nor should we venture to say a word of the volume now before us, except for the purpose of making our renders acquainted with the fact, that this standard theological work, of the greatest mind that as ever shed light on the American Zion, is republished by the American Tract Society, in a neat and beautiful style, at the cost of thirty or forty cents, with the abridgement of but a few lines, and with slight improvements in the language and form of the

A more judicious selection for the increase of the standard volumes " of the Tract Society, could not have been made. Its republication, never unseasonable, is specially timely now, when infidelity and irreligion are stalking through the land, and boasting great things; and when Christians are so extensively cast down by the enquiry of the unbeliever, "Where the promise of his coming? Faith will gather strength; the eye of hope will gather brightness, and charity will gather fresh warmth and activity from the illustrations here furnished of God's great designs in favor of the church he hath so wonderfully established and preserved. There is not a Christian in the land, of any denomination, who ought not to possess this work of the immortal Edwards; nor one who possessing it, will not wonder that he had not known earlier, and studied it thoroughly, and acquired larger views of God's government, and stronger confidence in the promises on which Zion rests her hope of enlargement and ultimate glory.

THE SIN OF DUELLING. THE MORAL ASPECT of our Country. Two sermons preached at Marbiehead, on the fifth of April, 1838, a day of public fasting and prayer. By M. A. H. Niles, Pastor of the First church in Marbiehead, pp. 18

There is far too little political preaching in the erican pulpit. Or to adopt a less startling phraseolgy, the political bearing of the great principles and facts of Christianity, is not shown so frequently and fully, by the Clergy, the grand conservators of the Ma ally, by the Clergy, the grand conservators of the Massachusetts, states that the bublic weal, as it ought to be. Thanks to the voice that place, a new and beautiful of community and the Rulers of our choice, that we yet have our Fast days, and our Annual Thanksgivrell as lawful to throw off a few hints for the guings, when ministers commonly deem it expedient as The dance of public sentiment in regard to political principles and public vices

It is degrading to the ministry to descend into the read by the Rey, Mr. rena of political strife, and battle it on the Sabbath which was sung in fine style r any other day, with the vile demagogues that fill friend of the sailor, the Rev. E. T. T. the land like the locusts of Egypt, and prate about is to be relied on, must have been a liberty and equal rights, and economy, and the dear people, &c. &c. with just as much assurance as hough their throats were not an open sepalchre, and their hearts not " full of dead men's bones and ail But it is a part, and a solemn part of every minister's duty, to declare unto Israel his trans- holiness; on the poverty gression and to Jacob his sin; to depict and condemn expiring sinuer and the dying saint; the prevalent vices of the land, of which many of our tened in breathi rulers are the chief patrons; to portray in just and varied colors the aggravated guilt that rests upon the nation, for the legalized desceration of the Sabbath; for the election of duellists, and gamblers, and winebiblers, and whoremongers to the chief places in the Mr. Banfield, of the socountry; to sound the alarm, long and loud, when government undertakes to rob the defenceless Indian. and stifle the cry of the oppressed slave, and let slip the dogs of war, and squander thousands of lives, to Patriot, enforce edicts marked with barbarity and injustice, at which the tyrant of Egypt would shudder! How a Christian ministry can shun the duty of ex-

posing such sins, and characterizing them as the word of God does, and yet be guiltless, we know not. How else shall the public mind be enlightened; how else shall the public pulse ever be made to beat in harmony with the warm current of Christian feeling; and ow else shall the nation be roused from that fearful abysa of infamy and woe, on whose verge infidelity and crime have already planted it? There is not on earth a more guilty nation than ours; nor another nore exposed to sudden and overwhelming judgments. And have the ministers of God little or nothing to do with correcting national sins, and averting national calamities? Let them do it indeed, in the spirit of Christ, with the firmness of the apostles, and with the The late Miles R. Burke, of New York. wisdom of the serpent, and the humbleness of the dove. But, LET IT BE DONE.

The sentiments of the sermons quoted above, are such as will stand approved to every enlightened conscience and sound judgment. That on "the moral aspect of the country " is particularly good. There is more of formality and stiffness in their style, more on to most of the eastern of an apparent effort to appear original and profound, missions; and the simplicity and evident honesty of than the author himself will approve ten years hence, always happy in the selection of words, and manifests perhaps some fundaces for those that fall strangely on nool library; and will enlight- the ear, than for those which are more familiar, and crating prayer, at the house of the pastor, while the church at the same time remembered them at the throne of grace. No protracted meeting the throne of grace. No protracted meeting the same time remembered to the same time remembered them at the force of public opinion, and the increase of perapposite; "fecund," "sequence," "cognation," by Rev. D. M. Mitchell of Waldobon of Fellowship by Rev. Mr. Cole of dress to Church and Society by Rev.

plain terms our grandmothers a sentence occurs, which is so many sentences must be read a se reader would assure himself of sen thought. We are ourselves too blind after much study the exact meaning of sentence. " He (the duellist) read as it were, to mutilate the throne of he away, by an act of assassination upon the the disposal of human life." "Upon" typographical error, and "from " m This is the "outline of an argument in support of ten by the author; but even with this in

"GROUNDS AND REASONS FOR

This little pamphlet of twelve or fiftee prepared by a Committee of the Bangor Teap Association, of which Prof. Pond was Chaire is drawn up in his usual style of el dor, and well fitted to accomplish its design reader who is not " mad on his idols

MINISTERIAL SUPPORT .- A plant, gent discourse on this subject, delivered by Pomroy of Bangor, before the Congrega table Society of Maine, in June last lished, and deserves a circulation as wi Union. The topic is one on which to m to touch in the course of his ordinary of on which few can touch on any w volving themselves in the suspicion of of suspicion, and throws himself in fearless antagonist of that principle of many of the churches, which denies broached, (so far as we know) and It is a work of mere superrerogation, at this day, to stayed till it shall have overflowed the

taining Professor Emerson's lette

### SPRINGFIELD, August 25, 18 To the Editor of the Boston Recorder. Dear Sir,—I received last even

the last of a series which he has ough the columns of your paper, Recorder, I have not read these first and the last, and I think the thir am ignorant of much that he has enced. I hesitated as to to treat him with the courtesy that he made use of some remarks stood to have been made by me ongly informed) as an apology timents upon an important subject h without considering that I was under ply, even as Dr. Channing addressed Clay, not expecting a reply from he my duty to respond to Professor E. I am sure that he cannot have written nanner. He professes to feel a de ubject which is now agitating ti good may be done. The Recorder is who, probably, do not read and who seldom see any of discussion is carried on in a good temp will read it with candor. If I should ter upon it, I shall hope for wisdon both as to the matter and spirit. My ments on a council which may occu mediately. I wish you to forward me the ing the first seven letters of Profe Yours respectfully,

SOMETHING NEW .- The "Patriot read the Scriptures; the Rev. Mr. S. dist, delivered, what, if the judg

acting on the mind of the son Phil n: the judgment day; and as the

Revolving in his altered sou The various turns of fate be

The choir then sung an anthem, read by the after which a prayer was offered by the k Cornell, a Congregationalist. The flex. M ing. a Methodist, read the doxology; after the of which, the benediction was por " by that venerable father of the Rev. Mr. Whitney, of the Unita

The Temple of the Mormons, in Kirtland converted into a literary institution of Teachers. This, we presume, is The Morn ons have been broken up gone to Missouri. "Good inhabitants into the place to take their places. In the Temple, there are accommodators! dred students."—Richmond Va. Tel.

Methodist Ministers in Texas - It is there are already twenty Methodist St 320 local preachers in Texas. Meeting bean commenced, or are already built in places. We record it to their honor—it have been pioneers in planting the gospel in large portions of the south

questhed about \$2000 to the blind Ass ne to the Orphan, and \$3000 to the Sund of St. Thomas's church.

## ECCLESIASTICAL.

Ordained, over the Congregation TAPPAN, Jr. Introductory P. of Bangor Theological Seminar Dr. Tappan of Augusta, on "Co as the fourth generation of gospel mini-prodecessors have been well known faithful preachers of the everlasting crating Prayer by Prof. Pand; Char Augus

GILMANTO

The Annual

in the professor at Portland. RDER OF EXERC

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government, Ch m. 15. Oration, Mann, Randolph ice upon Govern Dissertation, Infl ress of Science, agfield. 18. Phil-be Imagination

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REASONS FOR ABSTINENCE hlet of twelve or fifteen pages, was ittee of the Bangor Temperate hich Prof. Pond was Chair

his subject, delivered by Rev. Mr. fore the Congregational Char-

I think the third, and the d did not know what the public me. I feel the greatest respect Professor E. and would ever with ourtesy due from one person ppose however, that he was is any want of respect for he it he has written. I coacled ome remarks which he und-nade by me, (although he s a reply from him. I have bet a reply from nim. I have be upied in newspaper discussion, it to offer a portion of year payme, I do not know but it will not to Professor E's argument. not have written in a

ses to feel a deep interest mil ow agitating the community. I deep an interest on many eco-liscussion, truth can be elicited. The Recorder is read by many any of the publications of the It must certainly be of in minds of such men, and if the in a good temper, there me or. If I should conclude to co and spirit. My present engige-which may occupy all the nest which to send you any thing inyou to forward me the Rec en letters of Profes

w .- The " Patriot," of Quincy and beautiful edifice, was recently hty God, and that what added to eting was the number of minis ent and assisted in the services, offered by the Rev. Mr. Miner, atory prayer; a hymn was then Mr. Spalding, a Universelist, e style; when that indefstigable

the son Phillip-producing all a tear. Now, the eloques aint comparison or a happy remark, smile, and anon he dwelt on divine poverty of human nature—on the and the dying saint; on the resurresdgment day; and as the hearer lieattention,

turns of fate below; d then a sigh he stole, gan to flow."

nung an anthem, read by the Ret. ne society denominated Christian; yer was offered by the Rev. Mr. unlist The Rev. M'Crendad the doxology; after the singing enerable father of the Gespel, the of the Unitarian church.

the Mormons, in Kirtland, Ohio, is erary institution for the is, we presume, is a yankee notice, we been broken up in K. and have it. "Good inhabitants are moving take their places. In one room of ichmond Va. Tel.

ters in Texas.-It is stated that twenty Methodist Societies, and res in Texas. Meetinghouses have for are already built in six different of it to their honor—the Methodists in the Methodists. in planting the institutions of the ons of the southern country.---

R. Burke, of New York, has be-000 to the blind Asylum, and the and \$3000 to the Sunday School

LESIASTICAL. the Congregational Church and Mo. August 8th, Mr. BENJAMI Moductory Prayer by Prof. Stepadical Seminary; Sermon by Re. usta, on "Christ crucified," its m Ministry. It was an excelgusta, on "Christ crucified," his tian Ministry. It was an excel-sion. The sermon a hoppy effet candidate, who appears in the desi-lon of gospel ministers, all of when for well known as laborious and of the everlasting Gospel. Con-trol Pand; Charge to the Paster hell of Waldoboro; Right Had-ev. Mr. Cole of Blue Hill; Mr. v. Mr. Cole of Blue Hill; & Society by Rov. S. L. Penns

GILMANTON THEOLOGICAL SEMINARY. The Annual Examination of the students in this amounty, was on the 21st inst. before the Trustees, Board of Visitors, and a respectable number of ergymen, citizens and strangers. It would be say-glutle to remark, that the examination was well stained. It certainly did great credit to both students and Instructors.

August 31, 1838.

struck with the profisiency made in Hebrew, I with the time, which had been devoted to of that language. In Mental Philosophy reat promptness and clearness of discrimi-

mental processes. stan Theology, it was very gramming men kept phounds of knowledge on all Metaphysical d the caution with which they admitted any retheories of modern Theologians, where re not based on the declarations of God's They confined themselves to the facts of ving speculations to those who love them, at of Sacred Rhetoric, the exami-

all austained, and evinced, that the young aly good. There was a freedom from re-correct and manly elocution, a command of and tones of the speaking voice, which is witnessed in the public exhibitions of our and Theological Seminaries. The Anniver-se, specially those of the graduating class our expectation. They were all soundly and well written. Some of them were the finest taste, and with uncommon power, mination and public exhibition, as a whole, as to excite high hopes of the usefulness of Seminary. t Seminary.
a of Exercises.—Forenoon.—Sacred Mu

a of Exercises.—Forenoon.—Sacred Mayer. Middle Class. 1. Necessary requise Pastoral character, by George W. Bourne, e. 2. Exegesis of Hebrews 6: 4, 5, 6, by French, Bedford. 3. Doctrinal Preaching, and Burt, Paxton, Mass. 4. Oilices of the rit, by Carlton Small, Parsonfield, Me. 5. 4 mind abandoned of God, by Jabez T. Hampstead,—Sacred Music. 6. Meaning case Son of God, by Henry A. Kendall, casen. 7. Largelites in the wideness. by by Daniel L. French, Bedford, 10, Serante L. French, Bediord. 16. Ser-int, by William Page, Atkinson. 11. on in the Ministry, by Jeremiah Blake, Support of the Christian Ministry, by New Alstead. 13. Richard Baxter, H. Hayward, Boston, Mass. 14. Preach-John Foster, Beverly, by John Foster, Beveriy, Mass.— 15. Christ our substitute, by Parker liker. 16. Evils resulting from the use na moral means, in the conversion of men, en S. N. Greely, Gilmanton. 17. Basis of jusefulness by Cyrus W. Wallace, Bedford. of mind amassed, by Abner B. Warner, n, Mass.—Music. Prayer. Benediction.

#### COMMENCEMENT AT AMHERST.

rom the Correspondent of the Boston Courier.]
cest, August 22.—The literary festivities of t week have been attended by a nument week have been attended by a nu-blection of strangers, who seem to have y gratified. Yesterday afternoon the large he village was crowded by a roost respec-nce, called together to listen to an address, societies of the College, delivered by the McDowall of Virginia This was a mas--which he supposed to have been simem—which he supposed to have been sim-reto nationalize the feelings of the last hours iterary fellowship, by mingling with their rices, the services of a citizen of a distant he Union. It was in connection with this the spoke most effectively of the early com-Massachusetts and Virginia. The ideas of area were somewhat disjointed; but the minent points were the intense, universal, ationary action of the general mind of this necessity of sound learning and well bal-quent, as well as stout and pure hearts in ent, as well as stout and pure hearts in nt and gives pre-eminent importance to the ences of actions—and, which was the chief dwelt upon, the truth that education is at power and a trust. This last sentiment was and a trust. This ask sentiment was be minds of the young, with a patriotic wer of eloquence, which will not soon The thrilling effect of the concluding

I have not overrated the address, which is eing classed with the efforts of Verplanck on one classed with the efforts of Verplanck, are Everett, and Cushing. The instructions of were a marked feature of the performance they were literal, patriotic, and comprehensive. McDowall is from Lexington, Rockbridge, and was in Yale College in 1813.

nes of Philadelphia. arse, the subject of which was the ion. The arrangement was very views expressed were not more various, rate and Catholic. Mr. Barnes does not uniderate and Catholic. Mr. Barnes does not obe Dr. Beecher more in the kindness with the assaults of certain Presbyterians are retained in his strong and persuasive common and sincere devotion to religious freedom.

es of the graduating class to-day, were teresting as usual. The delivery of an quence of Fisher Ames was calcu-nd the painful fact, that the edition of that most charming orator and pure er, which was issued in 1809, has long red -and that now the name of Ames for familiar a sound as it ought to be to the svery educated American. I am sure that I in the general award of the whole audiding to the deep and delightful efon all, by the eloquent piece of Thayer

by the Board of Trustees, to fill the vaof Prof. J. B. Condit, who lately was

Prottand.

or Exercises.—Prayer by the President.

sor Care of Care of

Worcester. 20. Coiloquy, Eloquence on a new system, (by C. F. Smith.) Charles Fuller Smith, Horace Maynard, Charles Ellery Washburn. 21. Oration, The old age of the Scholar, Jesse Kendall Bragg, Royalston. 22. Philosophical Oration, The philosophical systems of Plate and Bacon, Jonathan Bryan Marshall, New York City. 23. Classical Dissertation, The decay of the Latin Language, Charles Fuller Smith, Hartford, Ct. 24. Disputation, Did it require greater wisdom to establish our political institutions than is requisite to perpetuate them? Henry Obed Mayo, Ogdensburgh, N. Y.; James Smith Thayer, Wardsboro, Vt. 25. Oration, Supremacy of the Intellect, Whiting Griswold, Buckland. 26. Oration, The ciaims of Truth, Mr. Clinton Clark.—Degrees Conferred. 27. Oration, Pleasures of a Degrees Conferred. 27. Orntion, Pleasures of a Literary Life, with the Valedictory Addresses, Hor-ace Maynard, Westborough. Prayer by the President. \* Excused on account of ill health.

\*Excused on account of ill health.

The following graduates received the degree of A.
B. Ephraim William Allen, Jr., Newburyport; Erastus Smith Barnes, Gouverneur, N. Y.; Horace Thompson Blake, Worcester; Andrew Bigelow, Boylston; Edward Phelps Blodget, Amherst; Jesse Kendall Bragg, Royalston; Dennis Chapin, Leyden; David Nichols Coburn, Thompson, Ct.; Moses Kimball Cross, Danvers; Nathaniel Eddy, Oaford; Charles Ewerson, Conway; Thomas Abbot Farley, Hollis, N. H.; Joel White Fletcher, Amherst; Thomas Allen Gale, Worcester; Charles Warren, Goodnow. N. H.; Joel White Fletcher, Amherst; Thomas Allen Gale, Worcester; Charles Warren Goodnow, Templeton; William Osmyn Gorbam, Enfield; Whiting Griswold, Buckland; James Hovey, Charlestown; Benjamin Howe, Popsfield; Abraham Jenkins, Barre; Loring Johnson, Dedham; Charles Lord, Williamsburg; William Andrew Mandell, Northborough; Asa Mann, Randolph; Jonathan Bryan Marshall, New York City; Horace Maynard, Westborough; Henry Obed Mayo, Ogdensburg, N. Y.; John Alexander McKinstry, Springfield; Melzar Parker, Ashfield; Edwin Williard Ferce, Newburyport; Thomas Plummer, Newburyport; Henry Seymour, 2d, Hadley; Charles Fuller Smith, Hartford, Ct.; George Washington Southworth, Prattsburgh, N. Y.; 2a, Hadrey, Carries Fuller Smith, Prattsburgh, N. Y.;
John Spure, Canton; William Gorham Sterling, Salisbury, Ct.; Oliver Starr St. John, Danbury, Ct.;
James Smith Thayer, Wardsboro', Vt.; William
Walker, Greensboro', Vt.; Charles Ellery Washburn,
Homer, N. Y.; Hiram Wason, New Boston, N. H.; Hervey Backus Wilbur, Newburyport.

COMMENCEMENT AT WILLIAMS COLLEGE. The annual literary festival at this highly respecta-The annual interary lestival at this highly respectable institution took place on the 15th inst. The day was charming, the company of strangers numerous, and the exercises creditable to the performers and to the College. The following is the order:

Salutatory Oration in Latin, Thomas A. Hall, Hawley. Oration, Influence of forms of Government on National Character and Manners, Edward Whiting, Great Bargington. Oration, Carter Parciates.

National Character and Munners, Edward Whiting, Great Barrington. Oration, Connection between Natural and Revealed Religion, Charles Peabody, Springfield. Oration, The Conflagration of Moscow as connected with the Fortunes of Napoleon, Davis Alton, Covington, N. Y. Oration, Influence of the Crusades on the Feudal System, J. Merrick Bush, Pittsfield, Ill. Oration, The Right Estimate of our Abilities, William N. Edwards, Pittsfield. Oration, Political Economy of Missions, Foster Lilly, Chenango, N. Y. Oration, Magna Chartz, Frederick H. Hastings, Al-Economy of Missions, Foster Lifty, Chenatago, N. Y. Oration, Magan Charta, Frederick H. Hastings, Albany, N. Y. Oration, Influence of Deductive and Inductive Habits on the Character, William Bross, Milford, Pa. Oration, Eastern Forgeries, Francis Williams, Ashfield. Oration, Man his own Tescher, Edward Payson Hawkes, S. Hadley, Oration, Free Tade System, Joseph C. Y. Paige, Albany, N. Y. Oration, Uniformity as exhibited in Matter and in Mind, James Denison Colt, Pittsfield. Oration, The Memory of the Dead, John V. P. Quackenhush, Albany, N. Y. Philosoppheal Oration, Theory of Vortices, the Pro-Philosophical Oration, Theory of Vortices, the Pro-ductions of Winds and Storms, Rowland S. Howles ductions of Winds and Storms, Rowland S. Howles, Hawley. Oration, Effect of Music on the Feelings. Henry M. Field, Haddam, Ct. Oration, Influence of Christianity upon Poetry, Daniel Reed Cady, Albion, N. Y. First English Oration, The Rights of Property, John Isham, Bennington, Vt. Oration, Mr. Samuel C. Wilcox. Oration, Mr. Abraham B. Olin. Oration before the Alumni, Rev. Orville Dewey. Valedictory Oration, Influence of Skepticism on Human Happiness, John Wells, Rowe.

The degree of A. B. was conferred upon Henry G. Darling, Jesse O. Norton, Abraham B. Olin, Worcester Willey, Charles A. Williams, Thomas Gordon, Benj. G. Riley, Henry R. Vaille.

The Honorary Degree of A. M. was conferred upon Rev. Russel S. Cook, of Lenox, David D Field, of New York, and Lester Filley, of Otis.

of New York, and Lester Filley, of Otis.

On Tuesday evening, Rev. Dr. Vermilye delivered na Address before the Adelphic Union Society. It was worthy of the high reputation this gentleman sus-

It seems from the unusually large number of stalents now entering this College, that it is growing nore and more into public favor. Within the last year, Prof. Hopkins has finished his Observatory, and placed it at the disposal of the Trustees of the Col-lege. This is said to be the first building of the kind the country, and it may also be said that it is the rst instance within our knowledge of a Professor recting a beautiful building, every way fitted for the urposes which it is designed, more than three fourths his own expense, (the residue by four friends of

at his own expense, (the residue by four friends of the College) and presenting the same to the Institution.

Mr. Hopkins is now Professor of Natural Philosophy and Astronomy. Mr. Jno. Tatlock, is appointed Professor of Mathematics. Dr. H. L. Sabin, and Rev. Dr. Vermilye were appointed Trustres. Hon. Timothy Childs was appointed Orntor by the Society of Alumni for the next Commencement.

The degree of A. B. was conferred on 23 young men—that of A. M. on S.

tion of a talented and popular faculty. It is rapidly increasing. The three higher classes contain over one hundred students, and an unusually large number have entered the coming Freshmen class.—Traveller.

[From a Correspondent of the Vermont Chronicle.]
Middlebury, August 15.- send with this a schedule of the Commencement Exercises, which I hope you will publish (in extense,) with the names of the graduating class, as printed on the same paper.

The degree of A. M. was conferred on eighteen, in

The honorary degree of A. M. on the Rev. Cyrus
W. Hodges, of Westport, N. Y., and the degree of

a member of the graduating class, ee of A. M. on the Rev. Cyrus we tee of A. M. on fourteen.

The honorary degree of A. M. on the Rev. Cyrus we tee of A. M. on fourteen.

Dickinson of Cincinnati, and Rev. John assom, England.

Fowler of Middlehury, Vt. was yester
The address of the Rev. H. Curtis, before the Philadiens of the Rev. State of the Rev. The address of the Rev. The address of the Rev. The curtis, before the Philadiens and the degree of A. M. on the Rev. Cyrus we have the Rev. The nationary degree of A. M. on the Rev. Cyrus we have the Rev. The nationary degree of A. M. on the Rev. Cyrus we have the Rev. Holders, as Westport, N. Y., and the Rev. Cyrus we have the Rev. Holders, as Westport, N. Y. on the Rev. Cyrus we have the Rev. Holders, as Westport, N. Y., and the degree of D. D. on the Rev. George E. Peirce, President of Western Reserve College, Hudson, (Ohio.)

The weather, during the Commencement season, from Monday till Thursday, was very fine; and the collection of strangers and alumni of the College large.

—The address of the Rev. H. Curtis, before the Philadien Season, from Monday till Thursday, was very fine; and the collection of strangers and alumni of the College large. adelphian Society, was appropriate and impressive.— The exercises before the Beneficent and Philomathesian Societies on Tuesday, were spaken of with approbation, as were the essays in Elecution, on Tues-

the study of Mental Philosophy upon suc-dissional life, "Thomas Allen Gale, Wor-Disquisition The early history of Ameri-bered as furnishing materials for the Poet, the Fletcher, Amberst. 8. Essay. Fiction

The Study of Mental Philosophy upon suc-plessed in the Poet, by the President. Sacred Music. 2. Salutatory— be studio Literarum Graecarum et Latinarum, Hora-tio A. Snith, Swanton. 3. Outline, Transcendental-1. Disquisition The early history of Americales of the President. Sacred Susse. 2. Saturdary, blacked as furnishing materials for the Peters of Traith. Edward Phelps Blodget, Rolyston. 9. Son, Middlebury, 4. Oration, Literator, 11. Litary Dissertation, The substitution of Trath. Edward Phelps Blodget, 12. Saxy, Modern Poetry, Hervy Backus, 14. Litary Dissertation, The Scholar, Ephraim William Allen, New New Proport, 13. Dissertation, The New Disport, 14. Litary Dissertation, The Scholar, Ephraim William Allen, New Despite the Edward Phelps Blodget, 15. John, Danbury, Ct. 14. Essay, Sabita Scholar, Ephraim William Allen, New Despite Merchanis of Scholar, Ephraim William Allen, New Despite Scholar, Ephraim William Alle

man, Malone, N. Y. 15. Intellectual independence, Neill A. McMillan, Wetumpka, Ala. Sacred Music. Afternoon.—Sacred Music. 16. Oration, Danger of Misdirected Excitement, Franklin W. Olmstead, Benson. 17. Oration, The Love of Power, Rufus B. Olmsted, Sheldon. 18. Oration, Raverence for Antiquity, Samuel S. Sherman, Rupert. 19. Oration, Enlightened Principle, the Palladium of Free Institutions, Ebenezer H. Squier, Pittsford. Instrumental Music. 20. Oration, Inadequacy of Verbal Language, Enos Stevens, Barnet. 21. Oration, Insubordination subversive of civil Institutions, Edgar P. Wadhams, Westport, N. Y. 22. Oration, The Empire of Mind, Emerson R. Wright, New-Haven. Sacred Music. 23. Conference, American Colleges. Mr. Laurie, would have education universal, Byron Sunderlin, Shoreham. Mr. Stanly, advocates the elevation of Shoreham. Mr. Stanly, advocates the elevation of our Literary Institutions, William F. Bascom, Orwell Mr. Henry, advocates the necessity of moral culture George S. Walden, Wetumpka, Ala. Instrumenta George S. Walden, Wetumpka, Ala. Instrumental Music. 24. Influence of an undue estimate of rea-son, by Milo J. Hickok, Candidate for Master's De-

son, by Milo J. Hickok, Candidate for Master's De-gree. 25. Degrees conferred. 26. Address to the Graduating Class. 27. Prayer. 28. Original Ode. 29. Benediction. Graduating Class.—Henry Webster Allen, Ben-nington; Nathan Barton, Middlebury; William Frank-lin Bascom, Orwell; Osman Roger Castle, Jericho; William Farchid Dhible, Branchid Comp., Lamos William Fairchild Dibble, Brookfield, Conn.; Jan. Marsh Douglass, Cornwall; Edward Eugene Eastmar Madaid, N. Y.; Asa Farwell, Dorset; Alfred Augus tus Finney, Castleton; Andrew Seymour Flowe Parishville, N. Y.; David Foote, Cornwall; Stillma Parishville, N. Y.; David Foote, Cornwall; Stillman Foote, Cantor, N. Y.; Solomon Paine Giddings, Poultney; Storts Hall, Granville; John Hoogh, Jr., Middlebury; Clark Brigham Hubbard, Swanton, Zaznish Hyde, Randolph; Daniel Kelsey, Clarendon, John Jordan Latting, Lattingtown, L. I.; Nathaniel Clark Locke, Rockingham; Gad Lyman, Malone, N. Y.; Neill Alexander McMillan, Wettumpka, Ala.; Jonathan Franklin Moore, Cohassett, Mass.; Sylvester Larned Nevins, New York City; Franklin White Olmstexd, Benson: Rufus Burgas Burgas Alexander Olmstexd, Sheldon. ter Larned Nevins, New York City; Franklin White Olmstead, Benson; Rufus Burnett Olmsted, Sheldon; James Wells Ransom, Bronson, Mich.; George Fitch Ruggles, Rutland; Jonathan Avery Shepard, Brandon; Samuel Sterling Sherman, Rupert; Horatia Austin Smith, Swanton; John Curtis Smith, Williamstown; Ebenezer Harvey Squier, Pittsford; Enos Stevens, Barnet; Byron Sunderland, Shoreham; Jesse Eegene Tenney, Orwell; Edgar Prindle Wadhams, Westport, N. Y.; George Stovaul Walden, Wetumpka, Ala.; John Henry Weir, Philadelphia, Pa.; John Gregory Wellington, Middlebury; Philander Wilder, Brattleboro'; Emerson Ransom Wright, New-Haven.—Whole No. 43.

Catlin's Indian Gallery.—It is not at all likely that there will ever be another opportunity, so favorable as that now presented, for learning from an eye-witness, the customs, the modes of living, the "domestic economy," of a race doomed to a speed extinction. Mr. Cathin has gathered together so ric a collection of Indian implements, dresses, arms, &c. and has stamped upon canvass such faithful and vivid representations of the Indian himself, that the man who desires to know what kind of a people he hus driven off the soil of eastern America, may now satisfy himself, without the fatigue and cost of long and

Hanington's Exhibition.-The leading place evening amusement for the last month has been Con-cert Hall, where Hanington displays his ingenuity and art in a variety of ways. We have had no exhibition here that is so uniformly attractive. His seats by eight o'c'ock are sure to be filled with the most intelligent and respectable classes. He brought forward a new Scriptural piece, "The Deluge," which has truly a sublime effect. Several clergymen were pre-sent, who appeared delighted with this chef de ouvre of Hanington's genius.

column of notices, it will be seen that the first lecture of the course will be delivered next Salabath evening. We anticipate a rich repart, and would suggest the idea of publishing the lectures after the course is fin-

## Summary of News.

Later from England .- The packet ship Mediator from London, whence she sailed on the 23d ult., brings later advices than any we have had, but no news. Mr. Rush is a passenger in the Mediator, and brings over in gold the Smithsonian bequest, amount-ing to above half a million of dollars.

The degree of A. B. was conferred on 23 young annual to the leave expenditure of maintaining annual to f A. M. on S.

The prospects of the institution were never more from sing than at the present time, under the direction of the latter of maintaining the kelled. The sound on bottom of the latter of the latter of the latter of the latter of maintaining the kelled. The sound on bottom of the latter of the latter of maintaining the kelled. The sound on bottom of the latter of the latter of maintaining the kelled. The sound on bottom of the latter of the latt

COMMENCEMENT AT MIDDLEBURY.

Slaves Emancipated in the West Indics.
The following table and estimates are copied from the Pennsylvania Freeman:

First of	August, 1838.
Jamaica,	323,000
Montserrat,	6,200
Dominica,	15,400
Nevis.	9,000
Barbadoes,	82,009
St. Vincent,	23,500
Tortola,	5,400
St. Christophers,	19,200
	481,300

Probably it would be safe to add Demerara to this list. The number of slaves of that colony is 70,000. The number of blacks in the above Islands, in protion to the whites, is as follows.

6 blacks to 1 White Barbadoes, 
 Barbadoes,
 6 blacks to 1 White

 Demerara,
 25 do 1 do

 Montserrat,
 21 do 1 do

 St. Vincent,
 20 do 1 do

 Tortola,
 13 do 1 do

 Nevis,
 12 do 1 do

 Dominica,
 22 do 1 do

 St. Christophers,
 13 do 1 do

 Jamaica,
 10 do 1 do

North Carolina .- All but three of the 65 coun-North Carolina.—All but three of the 65 counties have been heard from; for members of Assembly the vote stands, Whigs 92, Van Buren 75. Giving the three counties unheard from all to the administration, there will still remain a clear Whig majority in the Legislature of 14—8 in the Senate and six in the lower House. The returns of the Governor's election

John Ross, the Indian Chief, has at last agreed with General Scott, to see that the Cherokees emigrate as per treaty. This leader of his red brethren acts correctly. We shall hall the day, that the poor Indian will be placed beyond the avarice and cruelty of the white tree.

Canada Fortifications .- In reconnoitering for sites for fortifications, Sir John Colborne has decided upon erecting a fort at Windsor, U. C. opposite Detroit.

Fortifications in Calais .- Major Graham, of the Fortifications in Calais.—Major Granam, or the United States Scientific Engineer Department, arrived in Calnis last week, and has been engaged in viewing, and surveying sites for fortifications, and for the es-tablishment of a military post in that place.

Sleam Ships from Philadelphia.—A meeting was held in Philadelphia on Thursday, Nicholas Biddle presiding, at which resolutions were passed expressing a determination on the part of the citizens to participate in the labors, and if possible, in the profits of Atlantic steam navigation. A committee of ten were appointed to report a plan of association for that purpose.

Despatch by Steam .- The account of the Corro Despited by Sicam.—The account of the Corranation of George the Third was brought to this country from Bristol in eighty days. The account of the Coronation of Victoria was brought by the steamer Great Western, from the same city, in fourteen days and some few hours. Such is the wonderful power of steam in this wonderful age of invention.

Eastern Rail Road .- The completion of the rail Eastern Rail Road,—The completion of the rail road from East Boston to Salem was celebrated on Monday in due form. At half past 12 o'clock three trains, containing in all 16 cars, and over 500 gentlemen, left the depot at a moderate rate of speed, giving opportunity to examine the peculiarities of the route and the strength of the work, and arrived in Salem in an hour and a quarter. Here some detention was experienced through an unexpected deficiency in the number of cars, and the company were invited to the Town Hall, till an extra train could be despatched to Lynn to bring the guests from that despatched to Lynn to bring the guests from that flourishing town. In due time the whole party, neutring to some 7 or 800, were introduced to the pacious depot, where were spread out the usual subtantials of a collation garnished by the fruits of the

Mr. Peabody, President of the Corporation predays on the road to the present time, when the distance is accomplished in half an hour. Eloquent addresses were also made by the Mayors of Boston and Salem, the Attorney General of the Commonwealth, the Speaker of the House, and distinguished guests from New York, Philadelphia and New Orleans. from New York, Philadelphia and New Orleans. The whole celebration went off with much spirit and enthusiasm, and the party was returned to the city at an early hour, in 42 minutes, including stops.—Trav.

Tuesday being the first day of the regular running

of the cars on the Eastern Rail Road, we understa that about a thousand passengers passed over the road. Rail Road Accident .- On the 26th ult. a Mrs.

oss and her daughter, and Mr. Daniel Stewart, engineer, were killed, and a Miss Shaver was badly scalded by a locometive running off the track on the Portage Rail Road. The locomotive, it is said, was going at the rate of a mile a minute when the accident The Bank of Old Town, Me. has proved a rotten

concern. Its liabilities are said to amount to at least \$65,000; the amount of bills in circulation \$25,000. nd the stock in the hands of irresponsible brokers in Portland, Boston and New York. The cost of issuing the \$20,000,000 Treasury

Notes by the government, was \$20,000. None of these notes were less than \$50, and yet for the engraving, registering and signing of them the expense amounted to almost as much as the President's salary! Oh, economy, economy!

The Rain Storm which passed over the city on The Rain Storm which passed over the city on Saturday evening, was very severe in the neighboring towns in the south and southeast, accompanied by hail and a tempestuous wind, which caused much damage. A friend writes us from Randolph: "At about 5 P. M. a violent gust of wind, accompanied with rain and hail, with incessant thunder and lightning, passed over this village from W. N. W. to E. S. E. doing immense damage to buildings and vegetation. For a short time the prospect was fearful indeed, and all was doubt whether the whole village would not soon be prostrated. No damage from the electric fluid is yet known, but the effects of the hail is seen in every direction. Its destructive influence appears brings over in gold the Smithsonian bequest, amounting to above half a million of deliars.

East Indies.—England is beginning to be uneasy about her East India possessions. Russia has captured the important city of Tehran, in Persia, and it may not be long before the Russian Army may be permitted to march to the confines of that Empire. England in reference to these gigantic strides of the Autocrat, has induced Mehemet Ali to settle his difference with Turkey. A Railroad will be made from Carro to the Red Sea, which will be navigated by steamboats to Babelmandel and across the Indian Ocean, so that with steamers from England to Egypt, the British can throw in troops into India in fifty days.

We learn from Rome that the Pope has recently ordered to be collected in the fine building erected by ordered to be collected in the fine building erected by a continuous form. The quantity is beyond computation. Few owners of buildings, within the inamediate range of the tempest, suffered less than one hundred panes, and several from three to five hundred each. Much of the hail was from one to two inches in diameter: some much larger; and for about fifteen minutes came with a force equal to grape shot, accompanied with rain in torrents, which continued to fall copiously through the evening."

At Hingham, the storm was violent, prostrating trees of a large growth, and unroofing a barn, &c.

We learn from Rome that the Pope has recently ordered to be collected in the fine building erected by Pius VIII. between the papal printing office and the fountain of Trevi, the rich collection of engravings belonging to the State, which had hitherto been dispersed. It contains a complete series of the works of the greatest painters, sculptors, and architects, and is to be styled the Calcografia Cumerale. It is to be open to the public as well as to students; and able engravers are to be engaged to copy such works as have not yet been published.

The Foundable heaves are always a support of the streen through the evening. The houses of some damage was done by lightning. The houses of John P. Jones and of Joseph Robinson, on Federal Hill, were both struck. A barn in Attleborosph, containing hay and grain to the value of six or seven hundred dollars, was consumed. A young man named John F. Jones and of Joseph Robinson, on Federal Hill, were both struck. A barn in Attleborough, con-taining hay and grain to the value of six or seven hun-dred dollars, was consumed. A young man named Weld, residing in a house near Smith's Hill was balled.

Sound, at about 7 o'clock. It is described by those on board, as having been truly terrific in appearance, though not accompanied with a gale, and the boat (more than 1) of the control of the revolution, 80.

In New York, on Saturday morning, after a short illness, though not accompanied with a gale, and the boat (more than 1) of the control of the revolution, 80.

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In Sunbarton, N. H. Mr. Wm. Beard, a soldier of the revolution, 80.

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In Sunbarton, N. H. Mr. Wm. Beard, a soldier of the revolution of t arrived safely at Providence yesterday morning at the

usual hour .- Transcript. Chapter of Accidents, &c .- Mr. Elijah White was badly injured on Saturday afternoon, while setting a stone post at East Boston. He was standing in the hole made to receive the post, which, while it was descending by the tackle, swung against him. His spine was injured and one of his thighs dislocated. He was conveyed to the Hospital speechless, and his

recovery is doubtful. An Irishman walked off Griggs & Liscom's wharf on Saturday evening, striking a timber in his descent, which dislocated one of his thighs.

On Saturday afternoon a man named Wood, while fishing with a rod from a small platform at Fresh Pond, suddenly fell backwards, exclaiming, "I am gone," and expired almost instantly.

A sail boat from Malden was capsized on Sunday afternoon, off Nix's Mate. It contained an aged man, a boy, and a dog. A heavy sea had half filled it with water, and threatened to sink it; in which situation water, and threatened to sink it; in which situation it had been for half an hour: the persons on board endeavoring to reach a schooner at a distance. The steamboat General Lincola, from Hingham, appearing in sight, an attempt was made to loff, in order to meet her, when she capsized. As the steamboat was passing by, and saw the perilous situation of the man and boy, who were clinging to the upset bont, Mr. George Williams, of this city, a passenger in the General Lincola, throwing off his hat and cont jumped into the long boat, and with the assistance of one of the steamboat bands, went to their rescue, and brought man, boy, and dog, safely on board. He then returned and recovered the koat, his fellow passengers observing his noble conduct with admiration. endeavoring to reach a schooner at a distance. The

POLICE. -- More Rum. -- Another instance of the brotalizing effects of rum drinking, and of its agency in filling our Houses of Correction and Alms Houses

in filling our Houses of Carrection and Aims Houses, was witnessed on Tuesday last.

Daniel Dorrety and Bridget Dorrety, husband and wife, were charged with being common drankards. They, with their children, occupied the garret of an old-house at the head of Sargent's wharf. The attention of the officers had been frequently called to the place, where the parents were found to be stupified with liquor, and their children crawling about among the fifth and dirt accumulated there. Drinking had produced different results in the appearance of the two. He, with a naturally stout, iron frame, presented a bloated face, bronzed and crimsoned, and glazed, bloodshot eyes. The woman was slender and pale, denoting, quite as distinctly, but differently, the droad-denoting, quite as distinctly, but differently, the droad-denoting, quite as distinctly, but differently, the droad-denoting, quite as distinctly, but differently, the droadbloodshot eyes. The woman was siender and pale, denoting, quite as distinctly, but differently, the droadful effects of intemperance. In one particular, run had produced the same result; they were clothed in tattered garments, and looked as if they had obtained their miserable apology for clothes at a place of lower consideration than rag fair. When taken from the house, the woman was so badly mtoxicated that she was conveyed in a handcart. They were both clamorous in their protestations of good conduct. "Oh, that's not so, judge," said he; "they tuk me paceable from me bed." The woman declared, "surely, I'm no guilty o' that." He was sent to the House of Correction for two months, and she, having a young child, was sent to the House of Industry for two months. A permit was obtained for the other children to go to the House of Industry.—Allas.

A medical writer in New York, speaking of the ex-

A medical writer in New York, speaking of the ex-raordinary mortality of children in large cities, de-nounces the use of adulterated milk, and milk from cows fed from the slops of distilleries!

cows fed from the slops of distilleries!

Blasphemy.—A man was recently tried before the Supreme Court at Lunenburg, N. J. on a charge of blasphemy. He was convicted and sentenced to three months imprisonment in the common jail. We do not learn whether there was much sympathy manifested for his fate, as in the case of the hoary blasphemer. Kneeland, in this city.

A man was arrested at New York, on Wedne

and committed to prison, on a charge of stealing tue eggs! Rather small business.

NOTICES.

NORFOLK CONFREENCE.—The Churches composing Body, will hold their annual meeting at West Randolph, Mr. Hitchcock's, on Tuesday the 25th of October, the server of commence at 2 o'clock P. M. On Wednesday more the Domestic Missionary Society will hold their annual in ing after which will be given a narrative of the state of gion in our churches. The session will close in the noon, by collection in aid of Domestic Missions, and by administration of the Lora's Supper. All the churches in Conference are respectfully requested to send, at treat delegates each, so that three may be a full representation that a salutary influence may be carried to the several gregations. It is also very desirable that arrangement made to know the delegation both days. D. Sakroom Dorchester, Aug. 2s., 1838.

g-house or Re-; Carliele, the second Tuesan, lock A. M. norhoro, Aug. 22d, 1838.

LECTURES TO SABBATH SCHOOL TEACHERS.-The first le

of the Bible Classes.

JAMES K. WHIPPLE,

JAMES C. DUNN,

JOSHUA LINCOLN,

JACOB BLEEPER.

### Anniversaries at Andover.

The Parter Rhetorical Society of Andover Theological Seminary, will hold its last meeting for the year in the Chap-el of the Seminary, on Monday, Sept. 3, at 7 o'clock P. M. The exercises to consist of four oration, from

Schminry, win months of the second of the Schminry, on Monday, Sept. 3, at 7 o'clock P. M. The exercises to consist of four orations, from gentlemen of the graduating class.

The Animal A. Schmin of the above Society will take.

The Animal A. Schmin of the Animal Schmin of the Animal A. Schmin of the Animal Schmin of the A

In this city, Mr. Alexander H. Jennings, Jr. to Miss Ann 8 ivis. In Charlestown, Mr George J. Brown, to Miss Lydia D. ruer. n Roxbury, Mr. Andrew Jackson, of Boston, to Miss Mary za Rannial!—Mr. Obed Pulcifer, of Gloucester, to Miss Rea H. Randall. Groveland, Carroll County, Md. John Wade, Jr. Esq. of ell, Mass. to Miss Anna Elizabeth Warfield.

Mr. Perez Nichols, aged 35-Miss Sara don C. Greene, Esq. Inte a merchant a Mrs. Lucy, widow of the late Ional In Roxbury, Mr. diss Sarah Ann Fenno, 28—Par-erchant at Key West, Fa. 47— Joseph Allen, 65. Iton, wife of Mr. Thomas Mitton,

In Dunbarton, N. H. Mr. Wm. Beard, a soldier of the revo-

In Shelby Co. Ky. the celebrated Indian Doctor, Richard Carter, 68.

In Shelly Co. Ky. the celebrated Indian Doctor, Richard Carter, 68.

Died in this city, Ang. 16, Helen Anne Halle, daughter of the late Mr. David Hale, of this city, aged 24 years. At the age of 15, she publicly dedicated herself to the service of God; is since which time, her like has been consistent, so far as mortal eye can discrete. Naturally retiring and modest, her real worth could not her known, and out of regard to this part of which could not her character, it ill not he here portrayed. Her health had been feeble for everal years past; and during a confinement of seven maths, gradually wasting away with consumption, eshe manifested entire patience and resignation to the divine will. Business of the confinement of seven maths, gradually wasting away with consumption, eshe manifested entire patience and resignation to the divine will. Business of the confinement of seven maths, gradually wasting away with consumption, eshe manifested entire patience and resignation to the divine will. Business of the confinement of seven maths, gradually wasting away with consumption, eshe manifested entire patience and resignation to the divine will. Business of the confinement of seven maths, gradually wasting away with consumption, eshe manifested entire patience and resignation to the divine will. Business of the confinement of the development of the divine waste of the confinement of seven and seven the confinement of seven and seven the confinement of the Redeemer. Occasionally breathing forth the emotions of the Redeemer. Occasionally breathing forth the emotions of the Redeemer. Occasionally breathing forth the emotions of the seven, seven continued in this happy frame till her voice could be heard no longer—and soon after this had ceased, without a stringle or a groan, she "fell asleep."—Comm.

PEPPERELL ACADEMY.

MR. COOKE, the late Principal of this Institution, having the fit of eater the ministry, the Trusteen have engaged Mr. HERVEY B. WILLEIR to take charge of it. Mr. Wilbur's supple testimonials and past success as a teacher impire full confidence that the School will continue to merit the liberal patronage it has hitherto enjoyed.

The Fail Term will commence on Wednesday the 5th of September next, and will continue eleven weeks.

Tuition, from \$3,76 to \$4,75.

Board, from \$1,53 to \$4,75.

Board, from \$1,33 to \$1,75.

J. HOWE,
N. CUTTER,
Prusteed.
Preperell, Aug. 21, 1838. 2w. H. JEWETT,

IPSWICH FEMALE SEMINARY.

IPSWICH FEMALE SEMINARY.

THE Winter Term will commence on Wednesday, Oct.

24, and close on Tuesday, April 9, embracing a period
of twenty-four weeks. The Bible lessons for the term of the
selected mostly from the books in the last part of the New
Testament, and young ladies are requested to take with the
Scriptures. Letters of application may be addressed for the
Scriptures. Letters of application may be addressed to make
Z. F. Grayn, I pawich, Mass. Tuition for the term, including
weaking and incidence and the second mostly of the
fording the second most of the Seminary building, and some other
incidental expenses, 815. Board, including weaking and
lights, 82 a week. The tuition and 824 covered the board to
be paid at entrance.

CHARLES KIMBALL, Sec. 19.

[paterich, Aug. 31, 1839.

H. J. HOLBROOK has a volta.

THE MISSES GROVE'S SCHOOL.

Pupils unable to attend at the beginning may be admitted between the hours of nine a Mondays and Wednesdays.

The Misses Grove wish to receive into the Mondays and Wednesdays.

The Misses Grove wish to receive into their family, as boarders, four young ladies, to whose moral and intellectual improvement they will devote their constant attention. Daily exercise in the open air, accompanied by an Instructress, will be insisted upon.

by exercise in war will be insisted upon.

Cards of terms, &c. may be obtained, on application to the Rev. Dr. Stone, Boston, the Rev. T. H. Vail. Cambridge, or to the ladies themselves at their residence, 5 Winter street, 5w.

Aug. 31.

NEW BOOK.

NCIDENTS of Travel in Greece, Turkey, Russin, and Poland, by the author of "Incidents of Travel in Egypt Arabia Petras, and the Holy Land," with a map and engravings, in 2 vols. 12mo. Just received and for sale at CROCKER & BREWSTER'S, 47 Washington st. 431.

Fragments from the Study of a Pastor. RY Gardiner Spring, Pastor of the Brick Presbyterian Church, in the City of New York, vol 1. Just pub-lished—for sale at CROCKER & BREWSTER'S, 47 Wash-

#### SUPPLEMENT

O the Comprehensive Commentary. Ju WHIPPLE & DAMRELL, No. 9 Count the illustrations on Wood, A Gelder to the Stept of Birles, being Carpenter's Bildical Companion conden Biographics. Notices of medical Companion conden Biographics. Notices of medical Preproductions Commentary: Wemanys of State Preproductions of the piete Isoka to the Companionship Companyship. The Companionship Companyship Companyship.

Peale's Graphics,

MANUEL of Drawing and Writing, for the Use of
Schools and Families, by Rembrand Peale—3d edition,
improved. Just received and for sale at CROCKER &
BREWSTERS, 47 Washington street.

Shall we Know Each Other after Death ! THE Knowledge of One Another in the Future State Hammal Moore's Private Devotions; The Book of Fr vate Devotion, a series of Frayers and Meditations: with a Introductory Essay on Prayer, chiefly from the writings Hammal Moore—revised and enlarged; The Young Ladie

#### BEAUTIFUL AND USEFUL LIBRARY.

From the Episcopal Recorder.

"Library for Schools.—Some time since, the plan was proposed to the Managers of the American Sunday School

## COMMON SCHOOL BOOKS.

OR SALE at JAMES LORING'S Bookstore, No. 132 Washington street.
PELLING. Cummings', Webster's, Emerson's, Hazen's,
er's Perry.
RAMMAR. Smith's, Murray's, Ingersoll's, Parker's, Pond's,

Worcester's, Parley's, Robbins', Whelpley's,

Also, an assortment in the other branches studied in Schools

## TOWNSEND'S BIBLE.

rency. This edition has also the great improvement of an arrangement in paragraphs.

WILLIAN JENNS.
WILLIAN JENNS.
WILLIAN CONSWILL,
JONEPH I. TOWNIS,
Having for some time past used the English edition of "Townsends Arrangement," I cordially concur in the above recommendation; and from the examination which I have been able to give the American edition by Messrs. Persists & Marvin, I regard it as superior in almost every respect, to the English.

BASIEL CROSSE.
We regard "Paster of the Winthry Church, Charlestown.
We regard "Townsend's Historical and Chromological Arrangement" as well adapted to hring each portion of the sa-

Brighton Market—MoxDay, Aug. 27, 1838

From the Duly Advertiser & Patriot.

At market 37 Beet Cattle, 500 Stores, 5600 Sheep, and 500
Swine. A large number of Beet Cattle and several lots

Stores, Sheep and Swine Several lots of Cattle were purchased on Stores, 1900 by the store of the stor

Dollars in plain call.

YOUTH'S COMPANION.

PUBLISHED WEEKLY, at the Office of the BOSTON RECORDER. PRICE ONE DOLLAR A YEAR, IN ADVANCE.

CONTENTS OF NETT WEEK'S NUMBER.—The CONTENTS OF NETT WEEK'S NUMBER.—The AND SCHOOL BRIND FIRE WAS A YEAR, IN ADVANCE.

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## DEPOSITORY

MASS, SABRATH SCHOOL SOCIETY;
NO. 13, CORNHILL, ROSTON.
March 9, if. C. C. DEAN, Depositary.

### Poetry.

For the Boston Recorder. THE SPIRIT'S REST. BY ISAAC F. SHEPARD.

"Earth has no sorrow, that Heaven cannot cure." My heart was sad, with heavy grief oppressed,-Deep anguish weighed like mountains on my soul, sion held its sway within my breast, Which rose and fell with every troubled breath, Like ocean waters, when the huge waves break From out their prison-house, and wildly roll, And night is wrapped in shroud more dark than death And earth and sea with dread convulsions quake,

inpest madly reigns, with blood-stained robe and c Upon my brow, in drops, the cold sweat came,-Of woe that dwelt within an index true,-And seemed to show of guilt the raging flame, Which burns the soul, the troubled conscience fires, And racks the mind with tortures more intense Than human law or justice ever knew Yet no dark crime was mine; and no desires
For four revenge found place with me; but sense
Of sweetest peace I wished for other men,—myself the

I strove to break the dark and gloomy spell That held me thus enchained, -but strove in vain It rose the more, the more I tried to quell The tumult's power:-I turned the classic page. And thought to make forgetfulness a friend; But on each leaf, in strange and horrid train Foul spirits seemed, dissembling hate and rags.
Well pleased this fiendish lore to end,
I trembling, closed the mystic book where such could dwell. I tried to light the muses' sacred fire, Upon the altar of my tortured mind; But every touch from forth the shattered lyre, ght sounds discordant, harsh, and boding ill

Brought sounds sincordain, narsh, and owning in-'Twas vain to tread along Parnassus' height, Or sweet Castalia's gushing founts to find;— The 'silver cupa' were changed;—and though my fill I draink, the waters hitter were; no light Shone there; no music rose from Hellicon's chaste chois The heartless world's tumultuous scenes I sought, And wished to quell my spirit's woe by this ;— I followed proud Ambition's sway, and thought I followed proud Amouton's way, and con-frosit in honor's seat would bring relief. I learned that glory was an empty name, And honor but a splendid cheat; that bliss Dwelt not in outward pomp, and often grief And dark despair joined willing hands with fame

and strange! the more it spread, the less content was bro I found bright Picasure's golden shrine; the fair, The young, the gay, the beautiful knelt down And worshipp'd her; unmarred by grief and care, And all life's thousand ills, wild mirth arose With joy and merriment, while on the dance Was led to music's witching swell: a crown Of smiles the goddess wore, and sweet repose Seemed sleeping on her brow: but time, perchance realed despair, and gloom, and misery written there

"Oh where can tranquil rest on earth be found?—
"Rest for the weary soul?"—The echoes died
Along the woods and distant hills, and then No human voice was heard, -no winds were there,-No tempest came,—no thunders rolled around:— A gentle zephyr floated o'er the glen, And on its wing, the Spirit passed through air, And with celestial tones the 'still small voice' replied:— "Oh worldling! stay thy vain pursuit of peace In empty vanities: no good can live

I sadly turned away from all, and cried,

In all the gilded charms of earth: then cease Thy hold on these; loose every cord, and hear The voice of God:- Come ye that weary are,-Ye heavy laden come, and I will give You rest!'—Oh list the call:—in holy fear,— In deep humility, bow down: the star Of hope shall rise, and joy shall speak thy soul's release The silent whisper ceased: the Heavenly guest

Passed by: I knelt me down, and prayed and wept In love, and felt sweet peace within my breast The settled cloud of gloom quick fied away,— The Sun of Righteousness uprose, with gleam Of holy light, and every passion slept:— The smile of Heaven's high King, like orb of day, one round my path, with full effulgent beam us hour, I knew "THE SPIRIT'S REST." And in that glor Boston, Aug. 13, 1838.

## Cause of Freedom.

GOV. KENT ON SLAVERY.

A Committee of Somerset Anti-Slavery Society, addressed a Letter of Inquiry to each of the Candidates for Governor in the State of Maine. The following is Gov. Kent's Reply.

Bangor, July 27, 1838.

Gentlemen,—I have the honor to acknowledge the receipt of your letter addressed to me under date of the 23d inst. asking my opinion in relation to slavery and the right of petition, I most readily and cheerfully acknowledge the right of any portion of the people to ask of candidates for office, their views and opinions in relation to matters of public and general im-portance, and the duty of such candidates to answer frankly and explicitly. The subjects to which you have called my attention, are cer-tainly of this nature, and I therefore with plea-

sure comply with your request. I say then, gentlemen, that I regard slavery, as it exists in this country, as a great moral and political evil, and based upon an assumed right which I do not acknowledge, viz. the right of one man to own property in the person of an-other. I believe the whole system of domestic servitude, comprehended under the term slavery, to be unjust and productive of great evils, both to the master and the slave, and to the community in which it exists; and that justice, humanity and sound policy alike require that it should be abandoned; and I most heartily concur in the expediency of all measures, which are constitutional and peaceable in their nature and aim, at producing a moral convic-tion of the evils of slavery and of the justice and expediency of its final extinction.

I regard the right of free discussion as one of our undoubted and most valuable privileges, gui, when and I can see nothing in the nature of this subject, which should make it an exception to the good old rule of our fathers. I can see no good reason why men's mouths are to be closed and their pens haid aside, in relation to a topic so deeply interesting to us as a nation and individuals, and involving so many considerations

of national honor and pressing importance.

I am satisfied that the subject must be met and must be discussed, and I fully believe that the system of slavery must in the end be abolished, falling before the irresistible power of public opinion, and peaceably yielding to the moral influence of reason and argument. During these discussions there will doubtless be ang these discussions there will doubtless be many wild and dangerous theories and extravagant and overstrained assertions and epithets, thrown out in the heat of excitement and the ultraism of opposition. Ithink gentlemen, we have already seen some opinions and theories, advanced by anti-slavery advocates, and in publications bearing that name, which strike at the very foundation of social order and re-

them, fairly, coolly and honestly, but not to in-dulge in irritating epithets and unqualified d-nunciation. In a word, I am the advocate of nunciation. In a word, I am the free, and fair, and full discussion.

free, and fair, and full discussion.

You speak of the right of petition. It is natural that you should, for it is a right which has cost treasure and has cost blood," and has been most falsely surrendered by those who were set for its defence. It was among the foremost of the rights for which our fathers fought, and has been the first to be formally abandoned and trodden down by their recreant sons. The precise question upon which the surrender was made is of little importance, compared with the great principle involved. the surrender was made is of little importance, compared with the great principle involved. If our Congress men and our public servants may sparn the petition of one man, they may of another. If they may refuse to read a petition which has the word or the subject of slavery in it, they may as justly refuse to read one which relates to money or the currency. It seems to me that when Patton's resolution passed, a great right of the people was inva-ded, and an American privilege trodden down, and an arrogant and tyrannical attitude assumed by the representatives of freemen, when they dared to say that they would not read a respectful petition. The right of petition, as it was one of the first to be asserted, should be the last to be abandoned on American soil.
With much respect, I am your fellow citizen,
Edward Kent.

Messrs. E. Cohurn, Josiah Peet, Arthur Drinkwater, George W. Hathaway, Daniel B. Randall,—Committee of Somerset Anti-Slavery Society.

#### Miscellany.

#### BURMAH.

We take the following extracts from an interes ing letter from our laborious missionary and printer in Tavoy, C. Bennett, addressed to the Editor of the Baptist Register, dated March 18, 1838. It gives an encouraging account of accessions to churches, which may be called Revivals of Religion in hea then lands. This letter also depicts the fatal effects of drunkenness among the natives, in rendering the mind indifferent to religious instruction. Who can read this account of the distill, in the "Karen's shantee," and not shudder in contemplating the number of distilleries in our own land.

BROTHER BEEBEE-I doubt whether I can write anything you will be more pleased with, than a short account of a visit I have made with Br. Mason, among the Karens, between here and Mergui. We left home on the 12th January, and went down the Tavoy river, out to sea, and up the Palouk river, to a Burmese village of that name. Here we left our boat, and by land went to a Karen village. At this place four were bap-tized; from this place we went to Pa-sau-o; at this place the headman, wife, son, and daughter, with mue others, were baptized; from this we went to Pe-cha; at this place fourteen were baptized; from Pe-cha we went to Ka-tay, where eleven more were baptized—making forty three baptized, including a Pwo man baptized at another place. I have here merely run over the names of our principal stopping-places. From these places we went into the country

around, and spent several days at each place, and its neighborhood. In one place we visited a headman. As we came in sight of his house, at a distance, I was informed that it was a headman's house. I could scarcely have credited the information, if I had not seen some before too much like it. I dare not hazard a description— a "shantee," it appeared to be, and such we "shantee," it appeared to be, and the still and it. When we arrived we found the still on goin full operation under the house; and on going up, found the owner sitting on the floor, with a bowl of Karen whiskey before him, and he a bowl of Karen whiskey before him, and he from time to time drinking from a small cup floating in it. He did not seem moved with the addresses we gave him, and drank fre-quently while we were present. In the evening we had preaching, which he attended, but said "the words did not hit his heart." Poor man! he was so strongly encased in strong drink, we could hardly expect they would; but hoped others who were about might profit better than he did. The Karens do not seem to have been continual drunkards, as we formerly saw at home, but periodical ones. Annually, after the rice is reaped, they distill some of it, and get drunk. A Karen funeral is a parallel to a real "Irish Wake," where quarrels sometimes take place, and murder is perpetrated. At other times they are sober, rarely drink, and are tolerably

Much improvement has taken place in the who are well disposed to the gospel. All drinking is abandoned; the Karen churches are temperance churches; in fact, they could not exist if they were not so. Great care is taken in the reception of members; a year's probation is the general rule with Br. Mason. For instance; where we have been this year, the candidates asked for baptism last year; and now, if they give evidence of being born again, and the church approves of them, they are baptized.— Once drinking during the year, is enough to put them off for another twelve months. Offering to the nats, also, puts them over another year; working on the Sabbath, also. Poor crea-tures; it is only a few years since they heard of a Sabbath, and have been formerly accustomed to Schools have done much good for the Karens, and will, we hope, do more. After visiting Mer-gui, where Mr. Kincaid at present resides, we returned home on the 17th February.

# THE MASTER'S DEPARTURE.

No Christian reader can be insensible to the pathos which pervades the fourteenth chapter of John. Let the first three verses be read in connexion with the twenty-sixth, seventh, and eighth, for the revival of the drooping heart. The Lord is on the eve of departure from the announced his intention of leaving them, and sorrow had filled their hearts. Some perhaps felt as if their pleasing hopes had been blasted, and before them the persecution of the world without the soothing support of their Lord's presence. In this view of the subject they might well weep; but their Master's love had not failed; his interest in their welfare hadsuffered no abatement. Although he was the Lord of glory, he was touched with a feeling of their infirmities, and was solicitous to administer, probably reflecting on the difficulty which awaited them in encountering the contempt of men, consolation to them in this painnot noted; his interest in their welfare hadsulfunctions bearing that name, which strike at the very foundation of social order and parental government, and tend to unsettle the sound principles and practices of our pilgrim fathers. I cannot repress the expression of my regret, that so much countenance has been given to such alarming extravagancies, but I am happy in the belief, that in our stable and reflecting population, they find but few advocates.—But the banner, upon which is inscribed the plain and unqualified and simple motto, that "all men are born equal," if borne with a firm, but cautious hand, must finally wave in triumph.

We have clearly no right by State or National Legislation to interfere with the donnestic institutions of our sister States. We are bound to observe in good faith all the provisions of our constitution. But I cannot agree to the proposition, that we have un right to discuss in public or in private as a question of morals, right and expediency, the nature, tendency and effects of the system of slavery, as tolerated and sustained by our neighbors. We have, I believe, a right to convince them, but not to coerce them, to argue and reason with

pared for your reception, "I will come again and receive you to myself, that where I am there ye may be also." To mitigate the pain of my absence, I will provide one who shall be a Comforter to you;—and he will be with you in all your afflictions and will counteract them with all your afflictions and will counteract them with a joy unspeakable; he shall instruct you also in heavenly knowledge, and bring home to your hearts the refreshing remembrance of all that I have told you. And now afflict not your minds by anticipating the conflicts through which you are to pass; "peace I leave with you, my peace I give unto you," and this in a far higher sense than the world bestows its gifts. My peace than the world bestows its gifts. My peace shall be your abiding possession, therefore "let not your heart be troubled, neither let it be afraid." Such being the objects of my depar-ture, instead of sorrowing you should rejoice that I got on the Father.

that I go to my Father.
Yes, the Christian may well rejoice. His Lord has gone before him; he has not only taught him how to die, but he has made all things could for his joyful reception in his heavenly home; and as surely as Christ is in heaven, so surely will he receive all that love him there .- Presbyterian.

## AN EXAMPLE FOR VOUNG MEN.

The following sketch of the early struggles of the boy BOWDITCH with the disadvantages or fortune, is abridged from the sulogy delivered by Daniel Appleton White.

Soon after removing to Mr. Ward's store, he was favored with the friendship of the Hon. Nathan Reed, who then kept an apothecary's shop in Salem. Mr. Reed, himself a lover of science, perceiving his insutiable thirst knowledge, offered him free use of his bo among which were a number of valuable works among which were a number of valuable works in mathematics, astronomy and natural philosophy. This was a most welcome privilege, and he improved it to the fullest extent. He felt the absence of scientific books, as a great impediment in the way of prosecuting his beloved studies to his own satisfaction. Every thing which persevering industry and labour could do to remove this impediment, was done by him. He conjed, in whole or in part, many of the He copied, in whole or in part, many of the volumes which he was able to borrow or con-sult, perhaps with the double view of possessing the works, and fixing their contents more deeply in his mind. There are now in his library twelve folio, and fourteen quarto volumes of manuscripts, from his own pen, including sev eral volumes of original matter, written at a later period. No one, without actual inspection of these volumes, can form a just estimate of his prodigious labour and difigence in producing They appear to me among the most as tonishing monuments of human industry, which I ever beheld. The first, in order of time, of these folio volumes, bears the date of 1787, when he was fourteen years old, and contains a long treatise on algebra, another on geometry, and a third upon comic sections. This was the year in which he studied algebra, and he had no other way of owning the book but by transcrib-ing it. Two other folio volumes, the first and second of those which he denominated commonplace books, comprise together over (wenty-three

hundred pages, each page containing about fifty lines, written in his neat and close manner. But how, it will naturally be asked, could any young man, situated as Mr. Bowditch was, find time for the successful prosecution of such profound mathematical and philosophical stud-ies and labours? He passed his days in a merchant's store, ordinarily engaged in business from morning till night, and exposed to all the temptations and diversions, which usually beset young men in a populous place. How then young men in a populous place. How then could be find time for accomplishing such incredible undertakings? The answer ought to be given distinctly and fully, for it presents his example in a most prominent view, for the admiration and instruction of all young men, who are capable of catching a particle of his spirit. To all appearance, certainly, he had no time for such undertakings. Most other persons, in his simulion, would have had none. Many would situation, would have had none, Many would not have found time for half the business which time for any thing useful. It depends very much upon our own determination and resolution, how far time shall be truly time to us, or mere duration. Mr. Bowditch was determined to make it, if possible, more than time to him He had the sagacity and industry to create time for himself, and to redouble its value, by his manner of using it. He rescued the bright morning hours from the grasp of sleep and indolence, and devoted them to those abstrus-researches, which required uninterrupted lei-sure, and the renewed vigour of his faculties He guarded the calm hours of evening from the natrusions of frivolny, and secured them for his own noble purposes. He gathered up the broken fragments of time, which every day seattered around him, and made them more pro-deuctive of knowledge to his mind, than the en-ture day was to others. Public holidays, even, were given to study. Not a moment of Lis time was wasted upon selfish indulgencies, or artificial excitements of any kind. Narcotic funces never mingled with the atmosphere which he chose o breathe. Idle companious, and lounging re soris, had no allurements for hom. As for dissi-pation and vice, they fled from his presence.— His perfect simplicity and temperance, in all things, demanded no sacrifice of time for his personal wants or gratification. His habits of life were formed with a view to the economy of sabath, and have been formerly accustomed to particular worship-day. The inquirers meet with the baptized, as do many others who are not considered inquirers, and read the word of God, sing, and pray—abstaining from all kinds of labor on the Sabbath. They are natural singers, though much of their music is 7s in measure.—
They now have a hymn-book of 220 hymns.—
Schools have done much good for the Karens. sphere of our social duties, and which refreshed his spiritis, while it gratified his affections. The discharge of his social duties, intermingled with exercise, was always to him a source of enliven-ing and delightful recreation. The precious hours which he thus gained, were multiplied by his intense application and diligence. Whatever engaged his attention, to that he gave his whole soul, and with an ardour and steadilistness which overcame all difficulties, or turned them into ad-

Such was the manner and such were the Such was the manner and such were the means, by which young Bowditch was enabled to find time for the prodigious labours of his mind and his pen, and for the wonderful acquisitions which he made in science and learn ing. Such was the magic, by which he converted his ship-chandlery store into a college, and gave himself an education, worthy of the honourable diplouna, which, a few years after, was conferred upon him by our most distinguished University; an act of discriminating justice, which afforded him, at the time, as much delight as surprise, and which now reflects still greater honour upon the University. as surprise, and white the University.

[Ch. Watchman.]

HORRID MURDER.

he made in his besotted incoherency, it seems that he imagined "Washington was riding in high circles in the air above him, commanding him to go forth and kill!" He seemed to have an idea that he would have lost his own life had he not killed Edwards. He had, it appears, marked others for destruction, and would probably have gone on to execute his horrid purpose, had he not been prevented.

execute his horrid purpose, had he not been prevented.

Some of the neighbors, on going to the house of Davis, found the body of Mr. E. near it, mangied, bleeding and lifeless. D. was soon arrested. A coroner's jury was summoned to sit over the body of the murdered man, and found a verdict in accordance with the circumstances which we have stated. The skull was found broken from side to side by the head of the axe.

Mr. E. was a respectable and worthy man, and a member of the Baptist church in Holden. The news of his tragical death, and the manner of it, was communicated in a letter from the church to which he belonged to the Association which convened at Worcester the next day. Mr. E. has left a widow and several children. D. had been intemperate for several years; and at the time of perpetrating the horrid act was laboring under a fit of mania a pota. He, too, has a wife and family to be innocent sufferers in the disgrace and misery of the unworthy husband and father.

We have here another striking instance to add to those of which the land is full, not of the unusual and simply incidental but of the communiar and man

those of which the land is full, not of the unusual and simply incidental, but of the common and natural effects of the ruinous trade in ardent spirits. And let it be remembered, that while this trade is heaping wretchedness upon wretchedness and crime upon crime, it has not even the shadow of a single redeeming quality to sive it from utter execration. How long shall the feelings of a moral and Christian community be outraged by the pretence that this horrid traffic is to be tolerated for the public good? How many venders of poison, epilepsy, consumption, murder, and death, does the public good require in this State? those of which the land is full, not of the

ago, this wretched man might have been unable to get the liquor which rendered him worse than a brute, and a murderer. If the new law, framed by the most able legal talent, may yet be charged with the imperfection which attaches to all human works, it will at least, il carried into enect, and little petty grog-shops which now infest every ner, and send forth into the community an influ will at least, if carried into effect, shut up the ore baleful than the deadly sin [Ch Watchman

REPORTS ON PRISONS .-- A pamphlet has been printed by order of the Boston City Council, consisting of the reports, made on the 3d of July, by the inspectors of prisons for the county of Suffolk. These inspec-tors are the Judges of the Municipal and Police Courts. The first report is upon the House of Correction. It describes the condition of the House in regard to describes the condition of the House in regard to health, cleanliness, the diet of the tenants, their employment, the discipline and means of moral improvement. The number of persons who were confined from December 1, to June 1, is 614, of whom 367 were males, and 247 females. The number discharged during that period was 341, and the number remaining on the 1st of June was 273. The inspectors express their satisfaction at the state of the institution, which is in no respect inferior to what it has been at the date of their former visits.

A report similar in form is unde on the condition of

A report similar in form is made on the condition of the Commonwealth gool. They inspected every part f the gool, and examined each of the prisoners sepaof the gaol, and examined each of the prisoners sepa-rately, inquired into the amount and quality of their food, their state of health, cleanliness, and moral improvement, and the result of their inquiry was satisfactory. No attempt is made to afford employment to the prisoners, as most of them remain but a short time. The number of prisoners at the time of in-spection was 55, of whom 50 were criminals, and five debtors. There have been confined, since the last in-pection, criminals 710, debtors 246. The greatest number of prisoners were those who were committed

The report on the House for the employment and reformation of juvenile offenders, embraces similar ob-iects of isquiry. The whole number of children who have been in confinement within the last six months is 136; the greatest number at any one time 123. They are employed in making brass nails, knitting, picking wool, and various other occupations.—There is a Chaplain who performs religious services on Sundays and instructs the boys' school. There is a female and instructs the boys' school. There is a female instructer for the girls. Since the commencement of the establishment, 147 children have been apprenticed to various trades .- Daily Adv.

## Short and Sweet.

hate long stories and short ears of corn, A costly frame house and a shabby barn; More curs than pigs, no books, but many guns Tight boots, sere toes, old debts, and paper duns
I hate tight lacing, and loose conversation,
Abundant gab, and little information;

The man who sings in bed and snores in meeting. Who laughs while talking, and who talks while eating,

## Uxbridge Female Seminary.

THE Fall Term of this Institution will commence under the charge of its present Principal, Miss L. A. WASH BURN, on the 5th of September next, and continue fourtees References.—Rev. 8. Bliss, Secretary of Am. Truct Society toxtom-Rev. Hubbard Winslow, Da.—Rev. H. Bardwell Extord, Rev. 8. G. Buckingham, Milliury—Rev. M. Tacker D. D. Providence. WILLIAM C. CAPROL. D. Carbeidence. Secretary of Board of Trustees. Uzbridge, Aug. 17, 188-

#### AMHERST ACADEMY. THE Fall Term will commence on Monday, Sept. 10th

#### NEW IPSWICH ACADEMY. THE Fall Term of this Institution, at New Ipawich, will commence on Wednesday, Sept. 5th. The

will commence on weanesstry, sept. one. After a four terms in a year of eleven weeks each,
Terrion, \$4,50 for English, and \$9 for Languages per quanter. Board can be obtained in good and respectable familie for \$1,75 per week, including washing, rooms and furniture CHARLES SHEDD, Senior Preceptor.

HIRAM WASON, Junior Preceptor.

New Ipsucich, Aug. 17, 1838. 3w—\*

## Mount Vernon Female Seminary.

The next Term of this School will commence on the first of September, and it is important that those who propose to enter during the term should be present at its commencement. Its senior department is limited to twenty-five is junior to fifteen pupils.

Boston, 26 Beacon Street.

5w.

ANDREWS.

Sw. Jac. 10.

# ASHBY ACADEMY.

ASHBY ACADEMY.

The Fall Term in this Institution will commence on the second Wednesday of September next, under the superintendence and instruction of Mr. Wst. M. Birchard, and continue eleven weeks. Mr. Birchard is a graduate of Yale College, and a member of Andover Theological Seminary. He contains an exemplary Christian character, and an elevated rank as a scholar; and his experience and success in teaching are such as warrant the expectation between the worthy the patronage of the community.

Instruction will be given in all the branches of male and female education usually taught in English and Classical Academies. Lectures will occasionally be given, with experiments on Chemistry, Mineralogy, Natural Philosophy and Hotany.

TETTION.—English Ranches § 3,00 per Term.—Board, including Washing § 1,25 to 1,159 per week.

REFERENCES may be made to Rev. A. W. Burnham, Rindge, N. H. or to either of the Subscribers.

LUKE WELLINGTON, Committee Make Philosophy Ms. Aug. 3, 1838.

3weow.

## BOARDING SCHOOL.

BOARDING SCHOOL.

CHESTER ENGLISH BOARDING SCHOOL, in Chester, N. H. about 45 miles from Boston, Mass.

N. H. about 45 miles from Boston, Mass.

N. H. Erit and the state of t

#### DAY'S ACADEMY.

THE Fall Term in this Institution will commence on Thesday, Sept. 11th, and continue twelve weeks. It will under the superintendance of Mr. George Harris, an

TUTTON.—Common English branches, 4,50
Higher, 4,50
Languages, 5,00
Board \$1,75 per week.
For admission and Board it is desirable that application should be made previous to the commencement of the term, to the Principal.

REFERSEACES.—Rev. Dr. Wayland, Providence—Hon. Jas.
G. Carter, Lancaster—Hon. Josish J. Fiske, and Philo Sanford, Eag. Wrentham.

Breatham, Aug. 10, 1838.

6w.

### THE SERAPH;

A MONTHLY Publication of Church Music, consisting of Pasim and Hymn Tunes, Chants, Anthems, &c., Ori-ginal and Selected. By Lowell Mason. No. 1 for August, this day published by G. W. PALMER & CO., 131 Washing-

The Seraph will contain eight pages of music each number, and will be similar in its character to "Occasional Pashm and Hymn Tunes," recently published by the Editors and is designed as a substitute for that work. It will be adapted to the wants of Choirs, and it is hoped may prove a wear come visiter, furnishing every month such new Music as may be suitable for Public Worship, or calculated to render their meetings for practice and improvement more interesting and nectings for bractice and improvement more interesting an expected. It will be sent by much or otherwise, as desired, it distributes who shall forward, (postage paid) one dollar it distributes the well-N lumber. Postage under 100 miles, 11-ents; over 100 miles, 21-2 cents per number. If. Aug. 10.

## Mercantile Library Association.

Mercantile Library Association.

"Will first regular course of Lectures before this Institution will be delivered by the Hon. J. 8. BUCKINGHAM, that celebrated Oriental Traveller, at the ODEON, commencing on Monday Evening, Sept. 34th.

The course will consist of six Lectures descriptive of the ancient and venerable land of Boyer, with its gigantic Cities, Splendid Temples, Coloson Pyramide, and the Servery, Productions, Ancient Monuments, Statues and Tombs of those Sacred and Classical regions of the Earth in which the scenes and events of Scripture History and prophecy are laid, from the earliest dawn of stuthentic record to the present day.

THE FIRST LECTURE—will embrace a general description of the Geographical features of Egypt.

SECOND LECTURE—Climate and Production—Agriculture and Natural History.

THIRD LECTURE—Ancient Cities and Monuments of FOURTH LECTURE-Ancient Cities and Monuments of entral Egypt.
FIFTH LECTURE-Ancient City and Monuments of Up-

SIXTH LECTURE-Modern Cities-manners and customs

of the inhabitants.

Prouble Fickets to admit a Gentleman and Lady, \$5,00

Single Fickets, \$3,00

To be obtained at the Bookstores of Wm. D. Ficknor, Gould, Keedall & Lincoln, at the Library Room, 18 School at. and of either of the Committee.

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HARRIS' LAST WORK.

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